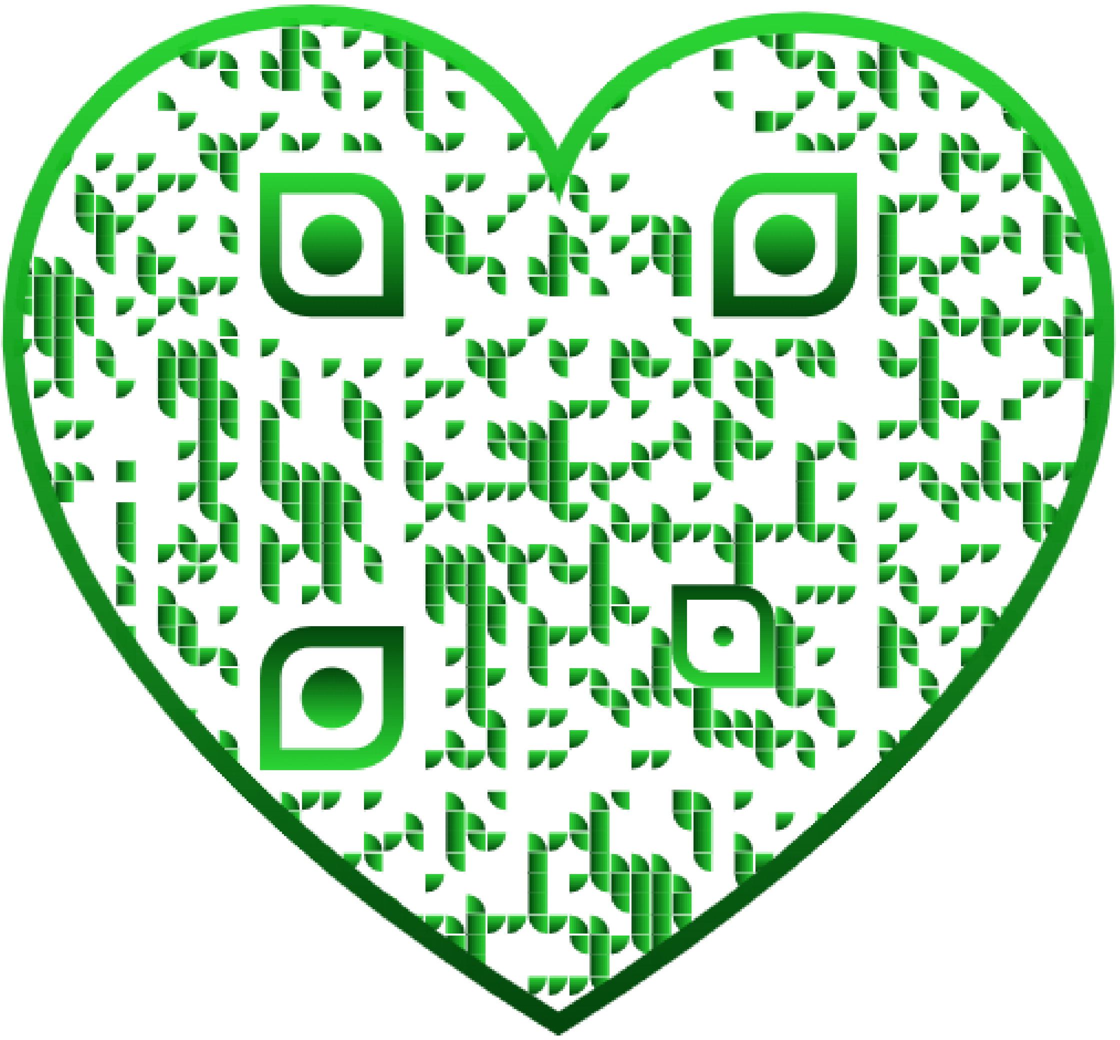
# BRAHMACHARYA

*Celibacy—The true path to God Realization*



# BRAHMACHARYA

## CELIBACY—THE TRUE PATH TO GOD-REALIZATION

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# Present-day Crisis and the Role of Brahmacharya

If we view Indian society today from both social and economic perspectives, we find that our society is facing an alarming situation. Unrestrained sexual indulgence within and outside of marriage has resulted in a startling increase in population that has caused many people to fall below the poverty line.

On Thursday, May 11, 2000, a baby girl born at Safdarjung Hospital in Delhi brought India's population total to 1 BILLION people.[1] From 550 million in 1975—in a mere 25 years since this booklet was originally published—India's population has nearly doubled. Back then, 50% of the people, or 275 million, lived below the poverty line, according to an article in *The Blitz* dated 1st November 1975. The number of people below the poverty line today has, in spite of stupendous efforts to reduce it, remained about the same, or, according to some sources, even increased to one-third of the total population, or 330 million people[2].

At the Union Health Ministry in New Delhi there is a population 'clock' ticking relentlessly: 33 births a minute[3], nearly 2,000 births an hour, close to 48,000 births a day, over 17 million births in a year! However even though the death rate is also high—16 deaths per minute[4], nearly 8.5 million persons per year—population growth continues to underlie all economic, environmental and social problems. It is well known that the country's resources cannot keep pace with the rapid rise in

1. *http://www.agapeindia.com/ind100.htm*
2. *http://www.oxfam.org.uk/coolplanet/kidsweb/world/India/indiansw.htm, Statistical source: EUI country report*
3. *Litke, Mark, ABC News.com New Delhi, October 11, 2000*
4. *http://www.agapeindia.com/ind100.htm*

population mentioned above. Housing, trade, industry, employment and education cannot be provided to all at a rate that keeps up with it, thus all plans to improve the standard of living of the poor are in fact in vain.

Over half of India's population (65%) lives in villages, but a good third lives in cities. Sixteen million people live in Mumbai alone, with about half a million more moving there every year, 60% of these live in the slums. Another 100,000 people live on the streets, in empty sewer pipes or in the corners of the railway stations—including children in the tens of thousands, many of them orphans, many of them below the age of 5. In Calcutta, the scene is even more ghastly. Even in India's 'garden city' Bangalore there are over 400 slums and nearly half a million slum dwellers.[5]

Those living below the poverty line often do not have proper food or clothing. In the Human Development Report 2000, India fell from 115$^{th}$ to 124$^{th}$ position in the human index. Nearly a quarter of India's people suffer from malnutrition. There are over 150,000 women and children living with HIV/AIDS. There are around 10,000 persons suffering with malaria and another 10,000 with tuberculosis. If you were born in India, you have a 17 per cent chance of surviving to the age of 40.[6]

NDTV reports, in November 2002[7], that "Fifty-five years after independence, thousands of destitute people in Uttar Pradesh (UP) fail to get even one square meal a day. Nearly 12-60 per cent of people in 770 cities and towns in UP live below the poverty line, with employment and housing schemes failing to reach those that need them most... Every winter morning is a fresh fight against hunger. For most destitute people this ends at the gates of the temple where devotees distribute *prasad*. They live outside religious places trying to survive on intermittent meals, and are so weakened by hunger that even a common cold can kill them."

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5. *http://www.agapeindia.com/ind100.htm*
6. *The Indian Express, July 25, 2002*
7. *NDTV, November 27, 2002,*

Of course, India's plight is only part of the plight of the entire globe, which is passing through a critical period worldwide. One in every six people across the world goes to bed hungry at night—even after a hard day's work.[8] 13 million people in southern Africa are on the brink of starvation due both to crop failures and to a significant loss of adult population as a result of AIDS. In Afghanistan, where many people subsist on a bread made of barley and grass, "Even without famine, more than one in five children die before the age of five and the average life expectancy is a mere 44," reports Barry Bearak of *The Age* newspaper.

A new publication by the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP) predicts severe hardship for millions of workers in Asia who are "just one paycheque away from extreme poverty" as a result of economic shockwaves still reverberating from the sudden devaluation of regional currencies in 1997.

The State of World Population 2002, report from the United Nations Population Fund, asserts that in order to meet Millennium development goals of halving global poverty and hunger by the year 2015, action must be taken urgently to help women avoid unwanted pregnancies, combat poor reproductive health and tackle other aspects of the population/poverty dynamic, such as illiteracy, gender discrimination, and unsustainable development.

In India, the government has, since 1947, been urgently promoting incentives and providing means for birth control throughout the country, at all levels. These efforts are having limited success, even though at a snail's pace.

However, even before that time, the Supreme Soul—God Father Shiva declared the whole world in general and India in particular to be facing a situation of increasing emergency. He in fact issued a divine ordinance for all human beings decreeing that, without delay, complete birth control be implemented by means of

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8. *Rtn. Raj Krishna Das, M-PHF, Dangers of Population Explosion: A Warning, http://www.rifpd.org/Overview/News/Latest_News/latest_news.html*

the observance of *Brahmacharya.* He suggested that the best method of achieving co-operation with this ordinance is education and persuasion, and He guaranteed that if a person learns about his or her original spiritual nature and is persuaded or inspired to adopt celibacy in life, then, not only will this help to alleviate the grave situation facing the country and the world, but the person will gain great vigour, health, morality, mental strength and strength of character.

So it behoves us, it is even incumbent upon us, to have nothing further to do with sexual gratification for the remaining years of our lives in order to ensure the well-being, the moral elevation, and the prosperity of our country.

Do we not feel—should we not feel—deeply moved by the suffering of so many millions of people who, for want of food are longing for death to end their misery? Can our compassion for them not overcome our own selfish passion? Do our hearts not ache to see the children crying piteously for milk to drink, crusts of bread to eat or rags to shield their bodies from the cold? Have we become insensitive to the sorrows of the countless of our human family who are hungry, naked, diseased and unemployed? Do we have no responsibility towards reducing their suffering by at least not adding additional mouths to feed to the biosphere? How can we think of bringing more children into a world where disease, sorrow, poverty and suffering are rampant; where so many of our young are committing suicide to escape a life of hell?

This book explains the importance of Brahmacharya from spiritual, economic, social and scientific points of view and is a lesson from history. It is a translation of a book written in Hindi on the subject* by the author.

**—Publisher**

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* "ब्रह्मचर्य व्रत का पालन और काम विकार पर विजय।"

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Preface:

# Importance of Brahmacharya

## judged from spiritual, scientific, psychological and social angles

It is a matter of common observation that people in general do not really understand the importance of *Brahmacharya*. Now-a-days at religious centres and in discourses people are advised, even exhorted, to renounce attachments and not to be greedy. But no mention of continence is made at all, and even if it happens to be mentioned it is only secondarily, as if it is meant to be observed by recluses only. Violation of *Brahmacharya* and indulgence in sex gratification has ceased to be included among the five well-known vices of man. But, no one can deny that sex-lust is one of the main causes of so many of the predicaments in our daily lives, in society and in matters of business, administration, financial etc. Failure to observe *Brahmacharya* according to the tenets of spiritual knowledge blocks an aspirant's progress in the sphere of spirituality. It is true that while praising God they call Him the uplifter of the fallen, but they do not make efforts to abandon this degrading vice in order to become pure by observing continence. It is true that they admit that lust, anger and greed are the gateways to hell, but they do not do anything to keep away from the gateway of hell and enter the gates of heaven by observing *Brahmacharya*.

Possibly, all this is due to the fact that they have no clear idea of how great is the loss that sex-lust causes and how great is the gain resulting from chastity. They do not at all know that this vice is plundering all their treasures, nor ever think that if they observed *Brahmacharya* during the few years left to them now, they could have all heavenly joy. But the truth that they can have the keys of heavenly bliss and render themselves worthy of God's love through observance of *Brahmacharya* has not yet dawned on them.

This book has been written to bring out the gains resulting from observance of continence and the losses due to lust. I have expounded the importance of *Brahmacharya* not only from the standpoint of

spirituality in daily life but also from the social and the economic points of view, besides presenting opinions of experts on biology, physiology and medicine.

In the early chapters I have stated the points of view of monks, saints, devotees, *Ãchãryãs, Rishis* etc., so that religious minded seekers find inspiration therein. Reference, though not detailed, has been made to psychology on this topic, besides mention of certain historical examples to illustrate the fact that this vice has razed to the ground great personages, countries and cultures.

It has been observed that some people relying on the science of biology regard sexual gratification as natural, while others go so far as to declare that it is a law of Nature, a law in force from times beyond memory and applicable to the world as created by God. There are those who consider it to be one of the invaluable natural impulses from the psychological point of view, and consider it harmful to renounce it. Still others regard sexual desires as love, without which life becomes uninteresting and sapless. There is yet another class of people who often ask how the world can go on if this vice was given up. An extraordinary instance is of those who are setting limits to sexual gratification but are opposed to its total prohibition in this case. I have presented all these divergent views and tried to remove the misconceptions embodied in them rationally and even scientifically and that is the special purpose, and, consequently, the usefulness of this book.

In fact, I wished to throw light on other subjects, as, for instance, on the common view that even the deities could not maintain chastity, so much so that 'Shankar too lost his heart once and that Shri Krishna had a large troupe of queens'—all this only to bring home forcefully to the common man that these are just fictions. Being beyond the limits of the available space, this subject has not been dealt with, though referred to only slightly.

The point of view, enjoining on man to observe *Brahmacharya* as expounded in this book, is based on the methods revealed to us by the Supreme Father, the Supreme Soul, Who is all Grace and to Whom you and we and all of us are immensely beholden.

**—Brahma Kumar Jagdish Chander**

# Chapter # 1

# Significance of Brahmacharya in the existing social set-up

If we turn the pages of history we find that since the very start of what is called the *Dwãpar Yuga, Brahmacharya* has been adopted as part of an individual's effort or observed in the form of a rule to achieve spiritual purity. Taking salvation as their aim, renouncing their hearth and home, *Sãdhus, Sanyãsis,* mendicants and monks have been observing continence. In Bhãrat, the religious-minded people have limited this concept and its practice to the first 25 years or so of studentship and to the period of life after fifty for purposes of obtaining salvation. In former times, those who regarded sex in family life, as based on scriptures or as dictated by Nature, considered indulgence outside this limit to be sinful and thus observed this canon in its limited sense. But, in many other countries, governments, educational institutions, sociologists, businessmen, doctors and health services do not understand in the right manner the full importance of this canon. And what is more alarming is, that in the midst of the present speedy rise in population which calls for immediate remedies, this law of continence has not been properly appreciated and truly adopted.

## Neglect of Yoga and Celibacy in Social Life

The practice of *Yoga* was formerly considered the only means of God-realisation. But during the last 50 to 75 years or so, attention has been directed to the fact that practice of *Yoga* and continence are the means of maintaining mental balance, which leads to peace of mind which, in its turn, sustains family and social life. In spite of these benefits, and the prevailing situations

brought about by the problems of rise in population, unemployment, breakdown of law and order, scarcity of food, educational facility and health care, due stress is not being laid on the practice of continence.

To check the growth of population, the Government has afforded, to one and all, artificial means of birth-control by spending millions of rupees on family planning centres, doctors, contraceptives, and on providing incentives thereto. However, if the same sums and the same man-power were employed for purpose of instructing people on the immense benefit from *Brahmacharya,* it would go a long way in achieving their real welfare. This is the method, which is not only natural but also righteous. *Mahatma Gandhi, Ãchãrya Vinoba Bhãve* and several other highly evolved people have declared that even if by artificial means birth control could be achieved, the fact remains that our countrymen cannot escape becoming enervated, shorn of the light of eyes and of bodily health, besides being subjected to an ever-increasing desire of sensuality, for the simple reason that, feeling free from any burden of an increasing family and consequent obligations, they take with greater zest to a life of sensuality as the means, as they think, of getting joy. There are some who are addicted to promiscuous sexual relations, using artificial methods and indulging in adultery, with the result that women too become increasingly given to violation of fidelity to their spouses. Western countries afford abundant examples of this kind of behaviour. The result is that principles of morality are being demolished one by one, and man has become increasingly habituated to sensuality and he is growing apace into a puppet, a toy, an image of the methods of indulgence.

*The Gitã* declares that sex-lust produces anger, which in its turn causes confusion of the intellect. From this point of view all the violent turmoil that is there in society or revolutionary disorders of today have their origin in the lack of continence among people.

It would, therefore, be good if the Government and those engaged in social service understood the importance of *Brahmacharya* as the basic solution of all the predicaments of society and of the country at large. It is incumbent on all people to recognise that for want of *Brahmacharya* the financial position of the country, its law and order, the people's health and their moral evolution are adversely affected. Observance of chastity is, therefore, society's direst need.

The Government takes chastity to be but an individual's concern or just an aspect of religion, so that in Family Planning Programme *Brahmacharya* is not accepted as part of Government policy. **Neither through institutions of Family Planning, nor through literature relevant to it in books, pamphlets and allied means of propaganda like the radio and the TV nor even in the syllabus of educational institutions has any work been done to bring into focus the importance of continence as a means of solving all the social problems. My considered opinion is that it will do good to the country if the different aspects of *Brahmacharya* and its gains are made clear to the masses through the channels mentioned above.** Not only this, but several other advantages comprehended in them, are given below: —

### Various Advantages of Brahmacharya in Individual's Life

**(i) Bodily:** — *Brahmacharya* is highly helpful in maintaining health of the body. One who is chaste has in him the ability to be immune to several kinds of diseases. Bodily strength, stamina for work as also zeal increase with the result that optimism, cheerfulness, endurance, courage, etc., grow in him. Because people do not know this significance of chastity, their stamina suffers and diseases find them easy prey on account of over indulgence. Instead of meeting God, they meet the doctor now and then. By undermining his strength man invites old age and enervation. To compensate the loss of vitality he resorts to vitamins, nutritious foods or wine and meat. In order to replenish his strength he has

to spend large sums, which he tries to earn through dishonest means. Thus he creates a vicious circle. Just as a dam, built to store water, augments the country's potential of generating electricity besides the water itself being used to enrich a country by irrigating instead of inundating lands, the observance of self-restraint in this respect enables man to store essential energy by means of which man can accomplish for his country noble and useful tasks in the form of creative literature and art and by extending the frontiers of knowledge in every field.

**(ii) Mental:** — Closely related to this aspect is the fact that *Brahmacharya* brings determination to one's thoughts, develops his will-power and increases concentration. That is why it is necessary for man to acquire knowledge and understand this profound truth. Where concentration, resoluteness and will-power are there man easily crosses hurdles, gross or subtle, on his way to success which manifests itself in his happiness, enthusiasm and progress.

**(iii) Intellectual:** — Well, it is plain that *Brahmacharya* is another name for the discriminating faculty. Not only do the intellectual capabilities grow but also the intellect itself becomes righteous; not only his reasoning faculty is awakened but also it becomes positive and true reason. This is an undeniably great achievement because through it man does not get caught in the whirlpool of evil. He becomes truly great because he understands what contentment, good-will and truth mean.

**(iv) Moral:** — *Brahmacharya* is undoubtedly the foundation of morals. By this means one's outlook, thoughts and habits are purified and one gets over other temptations and allurements and thus succeeds in reaching the heights of rectitude. Thereby one acquires abundant strength, becomes fearless, honest, straight and fit to uphold the truth.

**(v) Spiritual:** — *Brahmacharya* is the very first step on the

way to spiritual progress. Without it, realisation of self and of God is impossible, because when man is attached to his body, his mind is fickle and his reason cannot go so far as to understand what the physical body really is, for, nor can he exercise control over his debasing tendencies. Therefore, if man understood that bliss in the present life is his highest achievement and full possession of righteous happiness and deity status in future is a desideratum, he will surely observe *Brahmacharya.*

**(vi) Financial:** — Sexual gratification deprives one of strength, and to make up for loss one feels the necessity of having, in good quantities, nutritious foods, or of having to consult doctors to be able to have tonics, vitamin tablets or injections to tone him up. Having a large family, he has to spend a lot, and the sensual one gets addicted to the cinema, to wine, to fashions and to dining at hotels in order to extract pleasure. All these need money, and the need for more money prompts him to take to dishonest ways of making money, besides being worried a lot about how to meet his needs. Owing to this worry and to dishonest actions, his tendency towards indulgence increases apace so that he might find some relief from worries. Isn't he thus caught in a vicious circle? On the contrary, a chaste person is safe from distractions, is contented and simple in his ways and, consequently, truly peaceful and happy.

**(vii) Social:** — Well, the social aspect of it needs particular mention. The individual's uplift does mean moral, financial and cultural uplift of society. Besides, we cannot overlook the important fact that the three main formidable results of population growth will be eliminated. On account of population explosion, serious poverty has prevailed in our country and want of proper housing is being felt increasingly, besides unemployment to the extent that engineers and doctors are idle for want of work. There is no point in

procreating children only to be cast later on into the lap of hunger, unemployment and misery. Secondly, this rise in population has devalued man and spread immorality and lawlessness all around. Society has turned into an immense crowd, the very presence of which has adversely affected man's habits and nature and his brain. Not only this, man today is uneasy and has lost his dignity and value. He is a slave to wine, prone to suicide, liable to go to jail, and to be charged with bullets and *lãthis*. Thirdly, the whole atmosphere is tainted. Even the water and the sky are out of joint. It is, therefore, man's duty as member of society to practice continence and ensure his welfare and the welfare of others also.

✡

## Chapter # 2

# Praise of Brahmacharya

### and denunciation of sex-lust in Bhaktimãrga

From the point of view of *Gyãn,* lust has been, as stated in the *Gitã,* regarded as *Mahashatru* or sworn enemy of mankind and thus the main gateway to hell. From lust arises anger, which in its turn results in debasement of one's intellect, leading ultimately to total annihilation, i.e. complete ruin of man. From the point of view of *Yoga, Brahmacharya* is included in the concept of restraint, and, even according to tradition, a *Yogi* cannot have sexual relations with anyone. He has to control vicious tendencies; hence lustfulness obviously is a degrading tendency. From the point of view of renunciation *(Vairãgya),* sexual gratification has been severely condemned in '*Yoga Vaisishta',* by Bhartruihari in '*Vairãgya Shatak'* and by Shankaracharya in his '*Vivek Chudãmani'.* Among the ten features of *Dharma* (religion), as depicted in the '*Mahãbhãrata'*, control of one's senses is one. All this is right so far as it goes. I am now giving extracts from the sayings of saints and devotees in order to show that they have also stated in unambiguous terms that the lustful person cannot be a devotee nor ever can remember God with a sincere heart. Let us take the eminent saint Kabir:

### Saint Kabir's views

"The lewd, the angry and the greedy cannot be *Bhakta.* The brave heart that has forsaken caste, creed and colour is the one that can be a true devotee."[1]

How accurate! *Bhakti* (devotion) means loving God, but

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1. *कामी क्रोधी लालची, इनसे भक्ति न होय।*
*भक्ति करे कोई सूरमा, जाति वरन कुल खोय।*

*Saint Kabir*

the greedy man's interest lies in collecting for himself the goods that may forward his plans of sensuality. The lustful one's love is centred in his spouse's body, while the angry one entertains certain hopes which, when dashed, brings anger in their train. How can, then there be true love of the Lord when his love is concentrated on sense-objects, his beloved or his dear hopes? He who hungers after lust, money and foods etc., can never retain the remembrances of the Lord. That is why Saint *Kabir* says that lust is the enemy of *Bhakti* (Spiritual devotion).

> *"Where there is lust, there is not the name of the Lord.*
> *Where there is Rãma, there is no sex-lust.*
> *The twain shall never meet*
> *As the sun and the darkness do never meet."*[2]

Devotees, saints and *Sufis* consider themselves to be brides of their Lord, the Supreme Soul, Who is their husband, their lord and beloved. Hence, according to Saint *Kabir*, marital sexual relations are immoral. "I had for long been repenting that I had committed a blunder in having taken to sexual gratification. I felt I had not acted thoughtfully and when reason woke up in me, I abjured any repetition of my past doings."

*"I did not know the truth when I took a woman to be my wife. But when it dawned on me that that was vice, I abjured all that."*[3]

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2. *जहां काम तहां राम नहीं, जहां राम, नहीं काम।*
   *दोनों कबहूं न मिलैं, रवि रजनी इक ठाम।।*
3. *नारी तो हम भी करी, जाना नाहिं विचार।*
   *जब जाना तब परिहरी, नारी बड़ा विकार।।*

Thus he confesses to having been a victim of vice; and he is deeply worried to find how he can ever appear before the Lord.

*"The lover called me lovingly, but I dare not go near him."*[4]

Also,

*"I have been a sinner throughout, soaked in vice up to the finger-tips. You are the Benefactor; You are the Killer of vice; mend me, my Lord. Otherwise, I do not know how I can go up to You with soiled clothes on."*[5]

Now, he wants to be the faithful bride of his Beloved. Whatever was his past life, he states very clearly that he has accepted the Supreme Soul as his Lord and has to live as the faithful consort of the beloved Lord. Otherwise he, who has made any embodied being as his Lord, has, in other words, enshrined in his heart another lover. That person shall be considered unfaithful, and the great Lord, her master, will be displeased. Here again, Saint Kabir says: —

*"The woman says she is her Lord's but, she lives with another. When the latter is ever unhappy in her thoughts, how can the Lord be happy?"*[6]

*"The loose woman is adept at promiscuity, Why should she, asks Kabir, feel offended when the Supreme Lord is not happy with her?"*[7]

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4. *यार बुलावै भाव से, मो पै गया न जाय।*
*धन मैली पिउ उजला, लागि न सक्कौं पांय।।*
5. *मैं अपराधी जन्म का, नख-सिख भरा विकार।*
*तुम दाता दु:ख भंजना। मेरी करो सम्हार।।*
6. *नारि कहावे पीव की, रहै और संग सोय।*
*जार सदा मन में बसै, खसम खुशी क्यों होय।।*
7. *विभिचारिन विभिचार में, आठ पहर हुसियार।*
*कहे कबीर पतिव्रत बिन, क्यों रीझै भरतार।।*

*"Kabir came to this world and made friends with many. But when he got linked with the One, he was rid of worry."*[8]

In short, Saint Kabir exhorts man to love the Lord alone, as, otherwise, he shall be consumed with the sense of guilt. Not to speak of abjuring lust, even for purposes of real devotion all bodily relationships have to be cast out of one's mind, so that, the sensual relationship between husband and wife has to be severed once and for all.

*"When one is attached to worldly objects, devotion cannot subsist. He who severs relationships of this type to remember Hari, he is a true devotee."*[9]

Saint Kabir believes that when the lamp of knowledge is lighted in the soul, beautiful bride as the soul is, there is no room for lust. In fact, *"vices get burnt out by this light as dry grass catches fire from a flying spark or as the very oil that feeds a brightly shining lamp catches fire."*[10]

*"He, whose sensual desires are gone, cannot deal in counterfeit coins like vicious actions. The soul, that has become the Lord's companion, cannot have any other spouse."*[11]

*"The pig's head has no sense. The giver does not need wealth. The faithful bride has no body as such, because her Lord is ever in her thoughts."*[12]

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*8. कबीर या जग आइ कै, कीया बहुतक मित।*
*जिन दिल बांधा एक से, ते सौवे नि:चिंत।।*

*9. जब लग नाता जगत का, तब लग भक्ति न होय।*
*नाता तोड़ हरि जपे, भगत कहावै सोय।।*

*10. जबहिं नाम हिरदे धरा, भया पाप का नाश।*
*मानो चिनगारी आग की, परी पुरानी घास।।*

*11. चढ़ी अखाड़े सुन्दरी, मांडा पिउ से खेल।*
*दीपक गोया ज्ञान का, काम जरे ज्यों तेल।।*

*12. सूरा के तो सिर नहीं, दाता के धन नाहिं।।*
*पतिव्रता के तन नहीं, सुरति बसै पिउ माहिं।।*

*"When the Lord meets the eyes, how can there be another? Never, not even for a moment, can another ever enter my thoughts."*[13]

This makes it clear that devotees have gone so far as to say that the faithful woman has no body as such. How can she then offer it for sensual satisfaction of anyone? In her eyes you will see the Lord dwelling. How can she consider any other as her beloved? The fact then is that he who loves the Lord regards his own body and the bodies of others as so much dust. Is she going to have to do anything with dust? Relationships of this kind do not last. This is how the saint puts it.

*"This physical body is like a glass vessel, which I carry with me wherever I go. It broke into pieces when it fell down. Nothing then remained afterwards."*[14]

Again,

*"The body is a Serãi, and the mind is the Chowkidãr*
*There is no one on whom one may rely.*
*Everyone that passes*
*finds in it nothing substantial."*[15]

*"Leave aside the wife at home, a time will come when the blood-vessels and veins will also be gone, because they will be burnt as dust in the fires of cremation after death. What is, then, the use of getting consumed in the fires of passion?"*[16]

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13. *नैनन प्रीतम मिलि रहा, दूजा कहां समाय।*
*आठ पहर चौंसठ घड़ी, मेरे और न कोय।।*
14. *यह तन काँचा कुम्भ है, लिये फिरै था साथ।*
*टपका लागा फूटिया, कुछ नहीं आया हाथ।।*
15. *तन सराय मन पाहरु, मनसा उतरी आय।*
*कोऊ काहू का है नहीं, (सब) देखी ठोंक बजाय।।*
16. *इक दिन ऐसा होयेगा, कोउ काहू का नाहिं।*
*घर की नारी को कहै, तन की नारी जाहि।।*

*Kabir*, therefore, likens the lascivious person to a worm in a drain, to tell us that we should not let ourselves be defiled. Leave the shadow for the substance.

*"A worm gives up a place of purity and sweet smell, and, day and night, roams in garbage. The hollow man runs after hollow objects."*[17]

All the poet-saints have said that he alone would link himself to the Lord who accepts Him as his Lord. For Him alone will both his body and soul be yearning at all times.

*"The light of my eyes has been dimmed by seeking Him out and my tongue has blisters, caused by long and constant recitation of His name."*[18]

## Saint Tulsidãs's View

The story of Tulsidãs's life proclaims that man cannot achieve progress in spirituality unless he has given up sex-lust. Most people have learnt about how, in him the love of Rãma was born. All the same, it would be useful to give in brief this story so that those who do not know him may come to learn about his life.

Saint Tulsidãs was very fond of his wife. Once when she went to her parents to meet them, Tulsidãs became very uneasy to have to live alone. At midnight he went over to her parent's home. On his way he had to cross a swollen stream and he had no means at hand to cross it, and any attempt to cross was fraught with risks. But the desire to go to meet her being too strong for him, he looked about and caught sight of a dead body being carried away by the roaring waters. And, as is said, he landed on this corpse and managed to reach the other bank. On arrival, there he found the doors closed and a snake lying hanging by the wall of

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17. *कबीर कीट सुगन्धि तजि, नरक गहै दिन-रात।*
*असार ग्राही मानव, गहै आसारहि बात।।*

18. *अंखिया तो झाई परी, पंथ निहार निहार।*
*जिभ्या तो छाला पड़ा, नाम पुकार पुकार।।*

*Saint Tulsidas*

the room where his wife lay. Taking it for a ropė, he clutched at it, held on to it till he was in that very room. She was startled to find him there and at that unearthly hour, she asked him what had brought him at this time. Having heard all he had to say, she expressed surprise, saying that he had courted such a great danger and laboured hard to come there, and all for the sake of this body of bone and flesh and stuffed with but blood and phlegm. "What would others say? What would you, after all, gain in this way? Don't you know that you would be damaging your own life, even destroying it. How much better if you had this much love for Rãma! You would have been ferried across the river of this life![19] Her words sank into his mind and moved him so deeply that that very moment he accepted her as his adopted mother and went away. Now you can see for yourself what great devotion he offered to God. He wrote the whole of *The Rãmãyana* in divine afflatus. That is how his life-story proclaims loudly the truth that if anyone aims at spiritual progress, he should discard sexual indulgence even in his own home. You will find, among his poems, verses on the renunciation of sex-lust. A few verses, given below, are an illustration.

*"Sex-lust, anger and greed are the three rogues who cause turmoil and distraction in a trice in the minds of even saints and sages. These three are exceedingly harmful."*[20]

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19. तात तीनि अति प्रबल खल, काम क्रोध अरू लोभ।
मुनि विज्ञान सुधाम मन, करहिं निमिष महुं छोभ।।

20. अस्थि चरममय देह मम, तामें ऐसी प्रीति।
तैसी जो श्री ईश महं, होती न भव भीति।।

Beside this, he regards lust as a very heady wine, which excites him so much as to make him forget his essential form and take to unrighteous actions.

*"O God, there is no excitement as great as sensuality, which befuddles, in a trice, the otherwise steady mind of even a saint."*[21]

He considers a lewd person to be a rogue. "He administers poison to himself, so reckless is he".

He has explained how this vice of sex appears at first to be joyful, but it is really very harmful. No one will consider a lustful person to be a good man, because he is really arrant rouge. Again and again, he has said that the lascivious person is a knave, a scamp, scum of the earth.

Among these wicked ones, the lustful man comes first. Besides, he says that men like him are not to be met with in *Satyuga* and *Tretãyuga.* Such persons in Dwapar are few but in Kaliyuga they are innumerable.

Now he says that the lewd person is mean and roguish, and is classed with those who are the repository of all bad things and who are stupid. God says that only those are dear to Him who are free from lust. He says that in *Satyuga* and *Tretãyuga* there are no lewd persons.[22]

*"He who is free from lust, recites my name, is calm, detached, humble and cheerful, possesses straightforwardness and is friendly and pleasant to all."*[23]

Thus, he has made it clear that he who has self-control is among those who possess divine virtues, whereas he, who is

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21. *नाथ विषय सम मद कछु नाहीं,*
    *मुनि मन मोह करइ छन माहीं।*
22. *ऐसे अधम मनुष्य, खल, कृतयुग त्रेता नाहिं।*
    *द्वापर कछुक वृन्द बहु, होइहैं कलियुग माहिं।।*
23. *विगत काम मम नाम परायण, सांति बिरति बिनती मुदितायन,*
    *सीतलता सरलता मयत्री।*

inclined to lewdness, is the devil himself.

Tulsidãs explains to us the means of release from these vices. The greedy man resorts to hypocrisy in order to continue in his occupation of avarice. The easily excitable man flies into a temper on hearing whatever anyone might tell him. However, sympathetic he might be, this unsteady person retorts sharply. In the same manner, does a lascivious man indulge in sexual gratification. All these unholy habits will disappear if man links himself to the Lord with the covenant of love. All pomp and fanfare will have gone by the board, and he will have thus ensured his happiness now and here.

*"The greedy man adopts a sanctimonious air. Wise men have thought deeply and concluded that the greedy man relies upon his art of concealment. The lewd relies on woman, and the angered person shows himself in harsh words. In that case, there is no peace. Even in dreams his mind is not at rest. When there is no devotion, there is no God for him."*[24]

Under these circumstances one has to decide in whose charge we leave our future to Rãm or to Cupid. Have we to yearn for the Lord or look for poison? It was on account of the presence of sex-lust that, as described in *The Rãmãyana, Surpanakha's* nose was cut and the ten heads of *Rãvana* fell like nine-pins to become so much cinder. From *The Rãmãyana,* as it stands, it is quite clear that it was because of lust that reportedly nine lacs of the tribe of *Rãvana* and a lac and quarter of his relations met death and the whole of *Lanka* was reduced to ashes. And yet, after all this has happened, every year, strangely enough the effigy of *Rãvana* is burnt—and with due ceremony—and *Surpanakha's* nose is cut, but people do not consign this vice to flame to extirpate

24. लोभ के इच्छा दम्भ बल, काम के केवल नारि।
क्रोध के पुरुष वचन बल, मुनिवर कहहिं विचारी।।
तब लगि कुसल न जीव कहँ, सपनेहु मन विराम।
जब लगि भजन न राम कहां, सोक धाम तजि काम।।

it from their minds. They depict an ass's head on his crown, but never even once do they look into their own selves. The dramatic story of *The Rãmãyana* may be fiction or a historical fact, but the essence of it is that man does not make effort to get rid of lust. Those, who admire Tulsidãs and his *Rãmãyana,* should be able to observe that he has stated most plainly that those whose actions are vile cannot meet Rãma (i.e. The Lord). Those who long to meet Him are the ones who worship Him, and not lust. Here is what he says:

*"A guileless mind, straight talk and straight dealings Tulsi says, all these are the result of true love of God."*[25]

*"Decently clothed and sweet in speech but cunning in his mind and crafty in his ways—such a person cannot find the Lord just as a fish cannot live in polluted water."*[26]

*"I am like the Chãtrak bird who is looking for rains to slake his thirst. God is my support, source of all my strength, the One in whom my faith rests. He is Rãma, the charming God."*[27]

## Meera Bai's Views

It is known to all people that *Meera Bai* renounced lust, and had to undergo persecution only to be able to drink of the divine love of Shri Krishna. It is said that the *Rãnã* sent her a basket with a snake, asked her to drink the cup that contained poison or asked that she be sent to the gallows to die. But she did not budge an inch from her path of devotion to Shri Krishna, with the result that God helped her. She has sung in immortal

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25. *सूधे मन, सूधे वचन, सूधी सब करतूति।*
*तुलसी सूधी सकल विधि रघुवर प्रेम प्रसूति।*

26. *वेष विसद, बोलनि मधुर, मन कटु, करम मलीन।*
*तुलसी राम न पाइये भए विषय-जल-मीन।।*

27. *एक भरोसा, एक बल, एक आस विश्वास।*
*एक राम-घनस्याम हित चातक तुलसी दास।*

verse this episode of her life.

Meera Bai

*"Meera (i.e. she herself) was lost in ecstatic praise of the Lord. Meera washed her hands to hold the basket sent by Rãnã but wonder of wonders, she found a Saligrãm there! The cup of poison sent to her by him turned into elixir. Taking it up with her hands, which had been duly washed, she quaffed it only to become immortal. Rãnã sent to Meera a bed of spikes to lie on; she slept in the evening and felt that she lay on a bed of flowers. The Lord is always Meera's helper; He removes all obstacles and hardships; Meera is ever wrapped in devotion to her Lord, being completely surrendered to Him.*[28]

Today we find pictures of Meera in every home. People recite her verses, because they are laden with her religious experiences, coming as they do from her heart. But, the sad irony of it all is that they do not follow her sayings. She had accepted Shri Krishna as her Lord, and had sacrificed carnality for his sake. The following

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28. *मीरा मगन भई हरी के गुण गाय।*
*सांप पेटारा राणा भेज्या, मीरा हाथ दियो जाय।।*
*हाथ धोय जब देखन लागी' सालिग्राम गई पाय।*
*जहर का प्याला राणा भेज्या, इम्रत दीन्ह बनाय।*
*हाथ धोय जब पीवण लागी, हो गई अमर ऊंचाय।।*
*सूल सेज राणा ने भेजी, दीज्यो मीरा सुलाय।*
*सांझ भई मीरा सोवण लागी, मानो फूल बिछाय।।*
*मीरा के प्रभु सदा सहाई, राखे बिघन हटाय।*
*भजन भाव में मस्त डोलती, गिरधर पै बलि जाय।।*

verse bears witness to this:

*"Mere tow Giridhar Gopãl dusro nã koi,*
*Jãke sir mor mukat, mero pati soi*
*Chhodi dayi kul ki kãni, Kahã Kare Koi*
*Santan dhig baithi baithi, lok lãj Khoi."*[29]

Just think of it. Meera had to cast out convention for the sake of her devotion. Do we not see that in the world as it has gone on in these two *Yugas,* people laugh at him who marches on in the ways of the Lord's love? They subject him to several kinds of hardships. And that is what she says.

*"Bells tied to her ankles, Meera is dancing, while people think she is insane. The mother-in-law would declare that she is going to destroy the family name. Rãnã ji sent a cup of poison, which Meera took cheerfully. As for herself, she has become her Nãrãyana's (i.e. the Lord's) maid, and is going to meet her immortal Lord."*[30]

So, now that *Meera* has found her Lord, the immortal Master, she has no fears nor worry. *Meera* has come to possess the treasure of gems that Rãma is. Does she need any thing else now? So, she says:

*"I have found the wealth of gems that Rãm is; ye I have got it. My Sadguru, The Lord, Who is also the Supreme Preceptor, has granted me an invaluable thing, the everlasting wealth, which*

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29. *मेरे तो गिरधर गोपाल, दूसरो न कोई।*
*जाके सिर मोर मुकुट, मेरो पति सोई।*
*छोड़ि दई कुल की कानि, कहा करै कोई।*
*संतन ढिग बैठि-बैठि, लोक लाज खोई।*

30. *पग घुँघरू बाँध मीरा नाची रे*
*लोग कहै मीरा भई बावरी, सास कहै कुल नासी रे।*
*ज़हर का प्याला राणा जी भेज्या, पीवत मीरा हाँसी रे।*
*मैं तो अपने नारायण की, हो गई आपहि दासी रे।*
*मीरा के प्रभु गिरधर नागर, मिलौं अविनाशी रे।*

*people lose. He has been kind to me and made me His own. I have acquired that invaluable wealth. What I have got now never gets used up, nor is stolen, but grows every day. This Supreme Preceptor, the helmsman, will ferry across the boat of Truth. Meera cannot contain herself with joy, while singing his praises."*[31]

But those, who do not have any love for Lord, and whose outlook is based on body-consciousness, can never know what *Bhakti, Gyãn* and *Yoga* are. It is these persons who persecuted *Bhaktas* and *Yogis,* because these persecutors do not understand what the gems of knowledge are like, nor have they any high ideal of life before them.

*"He alone appreciates the mental state of one who is divinely excited, who has himself been touched, however lightly, with divinity. Only he who deals in jewels knows what he is who owns jewels."*[32]

And, he who is struck with the flame cannot get away from it. He knows that this is the only way to be safe from wickedness. The fact of the matter is that man should become holy, and to be so he should revel in the love of the Lord. Rituals, renunciation of activity, etc., like the hermit's are of no use. That is why Meera sprang into song.

*"One might make pilgrimages to holy places or reach Kãshi to die, but there is to be no self-conceit for this body, which shall*

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31. *पायौ जी, मैंने राम रतन धन पायौ।*
*वस्तु अमौलक दी मेरे सत गुरु, किरपा कर अपनायौ।*
*जनम-जनम की पूँजी पाई, जग में सभी खोवायौ।*
*खरचै नहिं कोई चोर न लैवे, दिन-दिन बढ़त सवायौ।*
*सत की नाव खैबटिया सत गुर, भव सागर तर आयौ।*
*मीरा के प्रभु गिरिधर नागर, हरख*[12] *हरख जस*[13] *गायौ।*

32. *घायल की गति घायल जानै, कै जिन लागी होय।*
*जौहरी की गति जौहरी जानै, कै जिन जौहर होय।*

*ultimately return to dust."*[33]

The extracts given above show clearly that *Meera* exhorts us to give up lust and to make the Lord one's own beloved.

**Saint Surdas ji's Views**

Most people believe that *Surdãs* was not blind by birth. It is said that he lost his heart for a young woman, and that very moment he stood gazing at her for a long time. At last, the woman stepped forward and asked him, "Esteemed Sir, may I know what you want?" That the lady came there on her own and addressed Surdãs ji in her simple manner, put him to shame. He thought over it and, concluding that it is these two eyes that incline one to evil, told the lady, "I want that you pierce a needle through these eyes." In some books the event is described in moving dialogue, it being said that at the behest of Surdãs, she tore his eyes with a needle and gouged them. But, one can't get rid of vice, i.e. vicious desires by this means. What the story aims at is the truth that *Surdãs* realised lust to be so bad and so fatal to love of the Lord that he tore out even his eyes to get release from lust. And, when afterwards, he found that lust still subsisted in him, he prayed to the Lord in the following words" —

*Saint Surdas*

33. कहा भयो तीरथ व्रत कीन्हे, कहा लियो करवट कासी
इस देह का गरब न करना माटी में मिल जासी।।

*"Dear Gopãl, I dance and dance*
*Dressed in lust and anger,*
*With a rosary of sense-objects,*
*With bells tinkling with attachments,*
*And the sweet converse of scandal,*
*While the mind is the instrument*
*That sings the tune so loudly and long.*
*But, alas, ineptly does it sound*
*For thirst and greed do make a hellish noise inside*
*And add to discord all around!"*[34]

*"Dear Nand Lal, remove the veil from my eyes and remove the dark within."*[35]

Thus he prayed to God to release him from the darkness that these vices are.

*"O mind, understand what you really are. Confusion has smothered you. Now learn a little. It is confusion that makes the deer run far and wide to find where from the perfume comes while it really is the musk within its own body. Isn't confusion of the mind all-pervading and powerful?"*[36]

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34. *अब मैं नाच्यो बहुत गुपाल।*
*काम क्रोध कौ पहिरि चोलना, कंठ विषय की माल।*
*महामोह के नूपर बाजत, निंदा - शब्द - रसाल।*
*भरम-भरयो मन भयौ पखावज, चलत असंगत चाल।*
*तृष्णा नाद करति घट भीतर, नाना विधि दै ताल।*
35. *सूरदास की सबै अविद्या, दूरि करो नन्दलाल।*
36. *रे मन आपु को पहिचानि।*
*सब जनम तैं भ्रमत खोयौ, अजहुं तौ कछु जानि।*
*ज्यों मृग कस्तूरि भूलै, सु तौ ताकैं पास।*
*भ्रमता ही वह दौरि ढूँढै, जबहिं पावै वास।*
*भरम ही बलवंत सब मैं, ईसहू कैं भाई।*
*सूर जो द्वै रंग त्यागे, यहै भक्त सुभाई।*

*"Surdãs was once double-hued but now he is dubbed only in one colour. He flies only God's colours."*

From all these sayings it is clear that all *Bhaktas* have advised man to give up lust. But because they did not have spiritual knowledge by dint of which they could live with their family and yet remain pure, they renounced family life. Just as *Surdãs*, finding his mind guilty removed his eyes instead, so did these family men. They could not themselves be free from sexual desires and yet they held women to be guilty and looked down upon womenfolk. But the fact remains that they considered lust so bad as to be abjured. And, what is, alas, too true now-a-days is that people do not care to receive divine knowledge in order to make efforts, nor do they abandon these vices as these *Bhaktas* did!

I shall give you selections from a few of the saints' writings. All these with one voice, as is clear, have condemned lust.

## Granth Sahib

Like other saints and *Bhaktas, Guru Nanak* and *Guru Teg Bahadur* have advocated renunciation of lust for purposes of right devotion to God. They want this vice to be ever kept out of bounds.

*"O you good men, remember that you should give up lust, anger and the company of the bad. Take care to see that at all times they are kept out."*[37]

The *Granth Sahib* says that man has forgotten God, because he has taken to this vice. The unholy body, born of unholy ways, has been unfortunately considered the true body which is a serious mistake.

*"Lust, anger and attachment in man have made him forget God, and he considers this polluted body as the true body like*

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37. *साधो मन का मानु तिआगउ।*
*कामु क्रोध संगति दुरजन की ता ते अहिर्निन भागउ।*

*Guru Nanak*

*him who takes night to be day."*[38]

Thus, he, who squanders his life in pursuit of women and gold, is advised by the Sikh Gurus to take refuge in God, as, otherwise, he cannot find release from death and these vices.

*"How bad I am that I was lost in pleasures of gold and women! I did not praise the glory of God. I am even now under the spell of these false worldly pleasures."*[39]

Nanak holds that in him where lust and anger do not dwell, there is firmly rooted the love of God.

He says further that to the *Bhakta* all pleasures of the senses are hollow, and, therefore, he exhorts all in the following words:

*"There is no other helper than God. One's own relations, uncle, father, mother and wife—these are not real helpers. Wealth, lands and other allied possessions, which you fondly consider your own, shall leave you when you shed this body. Why do you then get attached to them?"*[40]

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38. काम क्रोध मोह बसि प्रानी हरि मूरति बिसराई।
झूठा तनु साचा करि मानिओ जिउ सुपना रैनाई।
39. कहउ कहा अपनी अधमाई उरझिओ कनक कामनी के रस
नह कीरति प्रभु गाई जग जूठे रुच उपजाई।
कहि नानक अब नाहि अन्त गति बिनु हरि की सरनाई।
40. हरि बिनु तेरो को न सहाई।
कांकी मात पिता सुन बनिता को काहू का भाई।
धन धरनी अरु संपति सगरी जो मानिओ अपनाई।
तन छूटै कुछ संगि न चालें कहा ताहि लपटाई।

Does not the Bible say that when all friends and comforts fail, God, the helper of the helpless, comes to rescue man?

## Saint Garib Das's Views

Saint Garib Das also had inspired us with the ideas that we should conquer lust. "He is blind who is attached to lust."

*"Born as you are in this world, you should have nothing to do with lust, anger, attachment and greed, these four dirty ruffians who blind you to truth."*[41]

He is positive when he says in his graphic style that a man can never be a true devotee and take on God's hues who, though seated always in lotus, lets his mind flit like posture which is never steady. He takes to evil ways because he has fallen in evil company, and has allowed his mind to entertain sense-objects and what they bring in their train. Is not the mind, as he says, like a bee haunting the lotus, while dirty actions are veritable thorns and the five vices hard chains? How can the mind be dyed in the right hues?

He has informed the hermits and the recluses that if they do not shun the five vices and their offsprings, and only change the body's garments, they would be behaving like snakes which cast off their slough but retain the poison inside. If the vices and their long family do not vacate, what are religious ceremonies, austerities, pilgrimages, etc., worth?

*"Even if you recite God's name, this would be useless when faith is absent. Thieves enter the house, but for a man like him, who has lost reason, one thing is as bad as another."*[42]

*"You may give away a million cows, light as many sacrificial fires, dig numberless wells at places of pilgrimage, but you cannot*

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41. *इस दुनिया में आयकर, इन चारों को बंध।*
*काम क्रोध मोह चूहरा, लोभ लपटिया अन्ध।*

42. *नाम जपा तो क्या हुआ, उर में नहीं यकीन,*
*चोर घुसें घर लूटहीं, पांच पचीसों तीन।*

*be safe from the blows of death. A million pilgrimages and fasts, as many elephants and horses given away to priests as donation—even then the stresses and strains do not go away."*[43]

He says that *Gyãn, Bhakti* and *Yoga* result in culture and in keeping Him alone in one's thoughts. If anyone's mind is fixed not on Him and is, therefore, fixed on vices, you may take it that in him there is no love of the Lord.

*"Refinement, reason and contentment come from knowledge, devotion and yoga, and take firm root in man only when in him there is He, the One."*[44]

He has reminded us that the body is made of earth, which four men will carry on their shoulders to the *Marghat* to cremate it. "If you tie in it poison as in a piece of cloth, how will you face the great Lord? If you continue this occupation and never accept the Supreme Soul as the Supreme Father, how will you describe your parentage in the Halls of the Lord? Won't you be then like a child born out of wedlock?"

*"Even if you have all the wealth you want and have forgotten the evil deeds you have done, you will be called the child of one who has not done any good deeds..."*[45]

*"In short, if you abandon these five vices and control your senses you will see the Halls of God appearing before you."*[46]

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43. *कोटि गऊ जे दान दें, कोटि जज्ञ जेवनार,*
*कोटि कूप तीरथे खनै, मिटे नहीं जम मार।*
*कोटि-तीरथ व्रत करै, कोटिन गज करि दान,*
*कोटि अस्व विप्रों दिये, मिटै न खैंचातान।*

44. *ज्ञान जोग और भगति ले, सील संतोष विवेक*
*लै लागी तब जानिये, जब दिल आवे एक।*

45. *माया हुई तो क्या हुआ, भूल रहा नर भूत*
*पिता कहेगा कौन कूं, तू बेसवा का पूत।*

46. *सील संतोष विवेक से, जाके दरबाना*
*काम क्रोध भागे जबै, गढ़ देखा साना।*

## Paltoo Sahib's Views

Paltoo Sahib is surprised that people fall knowingly into the clutches of the vices. If, as he puts it, man conquered these vices instead of being wheedled by them, and turned his heart to Him, the One Lord, he would easily become His true votary.

*"Paltoo cannot bear the sight of one jumping into a well. So also, if the mind plunged in vices, reason dies. Māyā, i.e. the vices, is a dacoit; the world also is of the same type. Paltoo believes that he who cheats these two dacoits is considered a true devotee."*[47]

He condemns lust because sexual gratification is the sworn enemy of mankind. Man must, therefore, exercise self-restraint while playing his part in life.

*"Paltoo can't help you. He can't wash your mind clean. Real transformation takes place when lust and greed are killed by you."*[48]

But the question is: How can these vices be scared away? And, the poet-saint himself answers. When man considers this world to be perishable, its joys as short-lived, and indulgence in sense-pleasures to be ultimately the cause of sorrows and sufferings and then purges himself of these vile hopes, then and then only will he be safe from these vices.

## Saint Maluk Das's Views

He says that anyone, who does not conquer vices and does not love God, has his eyes blinded with blebs. *"He who has not a*

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47. (अ) *जानि बूझि कुआं परै, पलटू चलै न देख*
*मन माया में मिलि गया, मारा गया विवेक।*
(आ) *माया ठगिनी जग ठगा, इक ठगा न कोय*
*पलटू इकहैं सो ठगें तो साचा भक्ता होय।*

48. *पलटू पलटू क्या करे, मन को डारे धोय*
*काम क्रोध को मारिकै, सोई पलटू होय।*

*loving heart nor has conquered vices, nor has seen the Lord, surely his eyes are seared with blisters."*[49]

He regards vice as a vicious habit like that of an opium-eater, and considers the whole of this wicked world to be in the grip of this habit. And, man can obtain release from it, this powerful vice, by taking refuge in the Supreme Lord.

So, he exhorts all to love Him and Him alone, so that this vice is burnt out and sin that has grown in dimensions as big as a mountain is razed to the ground.

*"The name of the Lord, even a little of it, is so powerful as to reduce mountain of sin to dust."*[50]

## Sahjo Bai's Views

Shc says that the lascivious man's reason gets befuddled, or is lost altogether. His conduct is wrong, and his eyes bespeak unreason and his looks are vicious. As a man's tendencies, so are the places he goes to and so is his ultimate state.[51]

Hence, she advises man to abandon vices and to be lost in love of the Lord. *"Surely you will get salvation if you give up lust, anger, greed, pride and attachemt."*[52] Reciting lovingly His name, you will attain salvation and be among the immortals. Lost in divine love, with the mind almost dead and unable to raise its head, he easily meets the Lord wherever he goes. Tears streaming down while he is singing in divine ecstasy, he will break into smiles and ιears alternately.

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49. प्रेम नेम जिन ना कियो, जीतो नाहीं मैन
अलख पुरुष जिन ना लख्यो, छार परो तेहि नैन।
50. राम नाम एकै रती, पाप के कोटि पहाड़
ऐसी महिमा नाम की, जारि करैं सब छाड़
51. कामी मति भिझल सदा, चले चाल विपरित
सील नहीं सहजो कहें, नैनन माहि अनीत।
52 काम क्रोध लोभ मोह मद, तजि भज हरि को नाम
निस्चै सहजो मुक्ति हो, तहै अमरपुर धाम।

This is how she exhorts us to be in raptures of divine love. Let us now go to Sahjo Bai's devotional verses.

He who is bent upon returning to the Home of the Lord, has no room for the well-known five vices. He rises above the tortuous and dark paths of sin of the *Kaliyugi* world and also above the *Rajoguni* way of the *Dwãpar Yuga,* when there is energy and activity without the leaven of divinity. Therefore, he walks the really right path. A forest of sandal wood trees on a mountain side (as is believed about the mythical *Malayachal* Hill) renders the air fragrant, or as alchemy, the philosopher's stone, is said to turn iron into gold, so does a man become holy and fragrant when he is in touch with the Lord, who is the perennial source of all virtues. The veil of darkness is then off.

*"It is on the Malayachal Hill that sandal wood trees grow and disseminate fragrance all round, driving away unholy desires and actions. Iron becomes gold, and never does anyone then call it by its original name, iron. The sun's rays dispel darkness all round, and so do you, O Lord, dispel ignorance."*[53]

In sum, the mind will be safe from vices if it is fixed on Him. Not only this, but it will emit fragrance in all directions.

## Views of Dariya Sahib (of Bihar)

*"Sweep away all the vices. Keep the light of your eyes bright by bathing them in the waters of love."*[54]

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53. मलयागिरि के निकट ही, सब चन्दन ह्वै जात
छूटै करम कुवासना, महा सुगंधि महकात
लोहा पारस के निकट, कंचन ही सो होय
जितना चाहें लै करै, लोहा कहै न कोय
जैसे सूरज के उदय, सकल तिमिर नसि जाय
मिह तुम्हारी हे प्रभु, क्यों अज्ञान रहाय।

54. काम क्रोध मद लोभ तज, गरब गरूरी झारि
विमल प्रेम मनि वारि के राख दृष्टि उजियारि।

Again, he says:

*"The world is wasting its life, while caught in the traps of gold and women. Man has forgotten that after all he has to shed his body and all worldly relationships. The soul is like a swan that flies alone."*[55]

**Saint Charan Das's Views**

Saint Charan Das says the same thing:

*"Sexual indulgence means losing one's religion and virtue, and want of concentration on the Lord is due to the hold that the senses have on one's mind."*[56]

*"When the mind is held fast by the senses and the Buddhi (the faculty of discrimination) held by such a mind, how can one concentrate on Him when everything is posed against one?"*[57]

Hence, he, who is or aspires to be a devotee of God, must din it into himself that as long as the mirror of his mind is not clean, he cannot taste divine bliss.

**Saint Dadoo Dayal's Views**

Let us hear what Saint Dadoo Dayal has said on this point.

*"One can see oneself clearly in a clean mirror. But if it is dirty and besmeared, he can't see his face."*[58]

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55. *कनक कामिनि के फँदे में, लालची मन लपटाय*
*कलपि कलपि जिब जाय है, बिर्था जनम गँवाय*
*मातु पिता सुत बाँधवा, सब मिलि करै पुकार*
*अकेला हंस चलि जातु है, कोई नहिं संग तुम्हार।*
56. *तन मन जरै काम ही, चित करि डाँवाँडोल*
*धरम सरम सब खोय के, रहै आप हिय खोल।*
57. *इन्द्रियन के बस मन रहै, मन के बस रहै बुद्धि*
*कहो ध्यान कैसे लगै, ऐसा जहां विरुद्धि।*
58. *जिसका दर्पण ऊजला, सो दर्पण देखै माहि,*
*जिसकी मैली आरसी, सो मुख देखै नाहिं।*

The question arises here: How can the mind be bright? Dadoo ji says that we should employ the body and the mind in the works of the merciful Lord. Therein lies all goodness and beauty. Become the bride (spouse) of Him, the Supreme Being, Who is the best and the highest Being.

Thus, Dadoo ji asks us to let Him and Him alone live in you, as, otherwise, if we engage in unholy pastimes of lust, fraud, etc., and never turn our hand to do good deed, we shall have nothing worthy to carry with us from here.

*"Take the physic that is there in God's name in order to exterminate the numerous vices that like bacteria crush life out of us, for, yielding to gold and women will give rise to fatal diseases."*[59]

## Bulla Shah's Views

Bullah Shah says exactly the same thing when he exhorts us to love God. People might laugh at you, talk ill of you and call you an infidel, while you really have love of the Lord. You should not flare up or challenge them, but saying "yes, yes", go on maintaining unceasingly the ways of true divine love. So, in his inimitable verse, he says:

*"Bulla ashik hoyon Rab da, mulamat hoi lakh,*
*Log Kafir Kafir Akhde tu, Aho, Aho Aakh."*

## Views of Tulsi Sahib*

When the soul came first from *Brahmlok* (i.e. the Incorporeal World of Souls), it was pure. But later on it lost decency (purity) and virtue, took to vicious ways.

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59. *राम-नाम निज औषधि, काटै कोटि विकार*
*विषम व्याधि थैं ऊबरे, काया कंचन सार।*

* *He is different from Goswami Tulsidas, the author of 'Rãm Charit Mãnas'. He was born in Pune, went over to live in Hathras (UP) and wrote 'Ghat Rãmãyan'.*

*"The soul came fresh and bright from its Home, and in course of time lost its natural ways and got enmeshed in worldly ways."*[60]

*"Being wrapt in enjoyment of the senses and revelling in them, he has wasted his life. Nothing about goodness will sink in him because he is ignorant."*[61]

"This is all the doing of ignorance. How can I express in words the stark ignorance which vitiates reason and disables the mind from recognizing the true self?"

*"The soul has been going from pillar to post and has lain idle, as it were, for a long time. Only lust and woman have occupied his mind and kept it in a stage of stupor."*[62]

The state of man's mind has thus been depicted well. *"Man's reason has been destroyed wholly. He longs for peace and bliss, but commits sins because he knows nothing better. Strange isn't it to ask for sweetness in a Neem* tree?"*[63]

While the mind is busying itself with thoughts of renunciation, it has kept a whore in his house (i.e. in the innermost recesses of his mind). So can we have sweetness from the *Neem?*

Let us now take *Raskhãn*. He was deep in devotion to Krishna, so much so that he would sacrifice even the lordship of the three worlds for the sake of keeping *Nand's* stick and his rug.

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60. *उजला आया वतन से, जतन किया करि काल*
*चाल भुलाई आपनी, यों भये बन्धन जाल।*
61. *इन्द्री सुख रस रीति में, विलसत जन्म सिराय*
*कहा कहूं अज्ञान को, नेक न मन सरमाय।*
62. *यह जग जीव चिरकाल से, भटकत फिरैं निकाम*
*काम बाम मन में बसै, जुग जुग से भरमान*
63. *मन राखत वैराग में, घर में राखत राँड,*
*तुलसी बिड़वा नीम का, चाखन चाहत खाण्ड।*

* *The Neem is a tree, seeping with bitter juice, which is an antidote. A decoction of its leaves is an effective deodorant.*

If he were to choose between the well-known 'eight powers' with 'nine treasures' and the joys of grazing cows in Krishna's company, he would set aside all the treasures and powers that are in the gift of God, and take to grazing cows in sweet Krishna's company.

Further on, he says, "He Who is the ocean of knowledge, Whose greatness cannot be fathomed, much less sung, by *Ganesh, Suresh, Shukdeva*, *Vyas* etc., dances with the *Ahir* (shepherd) girls who are carrying butter-milk, He shall ever receive my pleadings of love in abundance." Thus, he does express himself in heartfelt song.

"The thousand tongued serpent (on which Lord Vishnu sits in the ocean of milk), *Shankara*, *Surya*, and *Indra* who sing praises of Him, who is without beginning or end, perfect and not subject to decay or division, and also worthy of being known, Whose greatness neither *Nãrada* nor *Vyãs* nor his son, *Shuk* ever completely sang, He, the unique Lord, dances with shepherd girls because he will get butter-milk which they carry on their heads."[64]

## Ãdi Shankarãchãrya's Views

And now let us see what Ãdi Shankarãchãrya says.

From the life-style of Ãdi Shankarãchãrya, the tireless and power trumpet-tongued profounder, it is very well proved that his faith in *Brahmacharya* was superbly firm. Perhaps it is not known to a large majority of people how very adroitly he managed

64. *शेष गनेश महेश दिनेश सुरेशहु जाहि निरन्तर गावैं।*
*जाहि अनादि अनंत अखंड, अच्छेद अभेद सुवेद बतावें।।*
*नारद से सुक व्यास रहैं, पचि हारे तऊ पुनि पार न पावैं।*
*ताहि अहीर की छोरीयाँ, छछिया भरि छाछ पै नाच नचावैं।।*
*धूरि भरे अति सोभित स्यामजू तैसी बनी सिर सुन्दर चोटी।*
*खेलत खात फिरैं अंगना पग पैंजनी बाजती पीरी कछोटी ।।*
*वा छवि को रसखानि विलोकत वारत काम कला निज कोटी।*
काग के भाग बड़े सजनी हरि-हाथ सो लै गयौ माखन रोटी।।

*Ãdi Shankarãcharya*

to save himself from being married and becoming unchaste in consequence. Here is, in brief, an account of how he managed to succeed.

He was the only son of his mother, his father having died when he was only three years old. When he was still in his childhood, his mother began to entertain a desire to have a daughter-in-law in her house. On the contrary, he wished to be safe from any such alliance. He thought hard and long as to how he would manage to get his mother's consent to fulfillment of his own wish. And once both, he and his mother, went to a nearby river to bathe. While mother was putting on new clothes, Shankar was still in the river. All at once he screamed in terror, asking for help.

"Mother, mother, I am going to die! A crocodile is dragging me down by the leg."

She started weeping and crying. But, immediately after, Shankar said, "There is only one way out, mother. Only say that you offer me to the Lord. There is no time now to wait. If you quickly agree to my becoming a *Sanyãsi,* it is possible that the Lord, taking me under His shelter, will protect me."

For the mother there was no other choice but to agree. Above everything else, she wished her son to be alive, let alone what he did later, i.e. whether he turns a recluse or marries. She then gave her consent to his pleadings. Shankar was only eight at that time. If ever any boy or girl thought of taking a vow to renounce the

world for ever, his or her own parents would, like the crocodile in the story, drag him or her by the leg and try to fling him or her into the maelstrom of vice. Not only, this, if he sticks to his vow of celibacy, he may be beaten up and told that he is too young to take this vow. Here is what he says:

"Lust, anger, greed, envy, pride, etc., are positively dreadful forms of action in that they lead but to sin. These are the real fetters of man."[65] He has described this kind of sensuous pleasure as more dangerous than even the snake's poison, saying that these petrify a man's powers of discrimination, and at every step he encounters likenesses of death.[65]

*"Vice is more dangerous than venom. The latter kills the eater thereof, while the former kills him who simply looks at it, so vile vice is!"*[66]

He has thus brought it home to man that sensuality should be given up, as it leads, step by step, to death itself. But, how is it to be given up? That is the question. The root cause of lust is body-consciousness, which should be abandoned by us in order to become soul-conscious.

*"The foolish man has conceit of the form that this body takes, though there is skin, flesh, fat, bones and scum in it. The discriminating person considers his real divine self to be distinct from all this."*[67]

That is why Shankar asks the fool to dissociate himself from this aggregate of flesh, skin, fat, bone and dirt and then, without any distractions, attain peace.

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65. *काम: क्रोधो लोभदम्भाद्यसूया अहंकारेर्ष्यामित्साद्यास्तु धोरा:*
*धर्मा एतं राजसा: पुम्प्रवृत्ति यस्मादेषा तद्रजो बन्धहेतु: (11.114 वि.चू.)*
66. *दोषेण तीव्रो विषय: कृष्ण सर्प विषादपि।*
*विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम्।।79।। (वि.चू.)*
67. *त्वङ्मासमेदोऽस्थिपुरीषराशा वहंमतिं मूढ़म जन: करोति।*
*विलक्षणं वेत्ति विचारशीलो निजस्वरूपं परमार्थ भूतम।। 161 ।।*

Some people opine that it is wrong to think they can renounce lust at once and that when they feel the impact of sensual desires, they have to find a solution, though the fact is, as they say, they are trying to be rid of it. But, Shankarãchãrya points that to gratify one's senses is not to solve the problem.

*"By pondering over sensual thoughts, one cannot meet the situation, which can be resolved only by being firmly grounded in one's own essential form, which is purity itself. Indulgence at one time gives rise to indulgence at later times, so that the feeling and the act relevant to it give impetus to each other. Hence, he who aspires for release from the world's ties, has to erase from his mind all traces of vicious thoughts and the actions appurtenant to them."*[68]

There are people who orate, "We read the *Vedas, Shãstras, Darshanas,* etc., and we know what they say. We think that these scriptures do not ask for complete renunciation of lust." But Shankarãchãrya declares that he, who does not observe chastity or who is lewd and conceited, cannot at all understand what *Shãstras* say. However well read he be, he cannot attain salvation; for the very simple reason that he is sensual.

"However learned, wise, and clever a man may be and however intelligent he be in understanding the very deep truths enunciated in the *Shãstras,* he will not, because he cannot, understand things even if explained to him in several different ways, as he is overwhelmed with sensual desires or with the base and the vile in his making. With a wrong point of view, he ascribes

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68. सर्वदा स्थापन बुद्धे शुद्धे-ब्राह्मणि सर्वथा।
तत्सामाधानमित्युक्त नत चित्तस्य लालनम् ।।27।। (वि.चू.)
अन्यश्च–वासनावृद्धिच: कार्य कार्य वृद्धयया च वासना।
वर्धते सर्वथा पुंसा संसारोन निवर्तते ।।354।। (वि.चू.)
संसार बन्धविच्छित्यैतद्द्वयं प्रदहेद्यतिद्व:।
वासनाबुद्धिरेताभ्यां चिन्तया क्रियाया बहि: ।।315।। (वि.चू.)

to himself some capabilities or titles to eminence. How very great is the power to cover oneself up because there is the base element—called, *Tamoguna*—or a sensual desire underneath it. True it is, that as long as the so-called learned man does not relinquish egotism born of foolish attachment to the body and the senses, the question of his salvation does not arise at all, however, erudite his scholarship be in *Vedãnta* and *Siddhãnta.*"[69]

## Swami Rãm Tirtha's Views

Let us now hear what Swami Rãm Tirtha says:

"The primary condition of success is—*Brahmacharya.* You may be conservative or unorthodox in your views. The books you have read may or may not have described the significance of what Ram now tells you about the fact that purity and celibacy are always essential to success. If the young men and women of Bhãrat wish to exist, there is no means to accomplish this, except that of *Brahmacharya.* Otherwise, they will be crushed by the wheels of the world."

*Swami Rãm Tirtha*

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*69. 1. प्रज्ञावानपि पण्डितोऽपि चतुरोऽयन्त सूक्ष्मार्थदृग्*
*व्यालीस्तमन वेत्ति बहुधा सम्बोधितोऽपि स्फुटम्।*

*2. भ्रान्त्यारोपितमेव साधुकलयत्यालबते तद्गुणान्*
*हन्तासौ प्रबला दुरन्तमस: शक्तिमर्हत्यावृत्ति: ।।116।। (वि.चू.)*

*3. देहेन्द्रयादावसति भ्रमेदिर्ता*
*विद्वानहंतां न हजाठाति यावत्।*
*तावन्न तस्यास्ति विमुक्ति वार्ता-*
*प्यस्त्वेष वेदान्तनयान्तदर्शी ।।164।। (वि.चू.)*

Expounding the above dictum, he takes a lamp to illustrate it, in his own words.

"Here is a lamp. It is burning. Why is it burning? In it there is oil, which is drawn by the wick, and then turns into light. This is exactly how it happens to you. If an individual takes a wrong course he will be like the lamp without oil. If no unholy act is done through the body and, in the mind no unholy thoughts arise, the essence of the food he takes turns into sap, blood, flesh, bone, marrow and semen, and afterwards semen goes upwards to the head and appears there in the form of the intellect."

**On the subject of self-restraint and birth control he says:**

"If the problem of the growth of population is let to lie, all aspects of national solidarity and all slogans relating to social intercourse are like castles in the air. We shall, therefore, have to solve this riddle, as we shall otherwise have ceased to exist as a nation." Further on, says he:

"There was a time when every addition made to a family was considered a boon. But that time is now past; conditions have undergone a complete change. In view of the alarming increase in population, to have a large family is to be cursed. All unthinking people cling to the old-world childish view that after their death, their place in heaven is secure if they have, each one of them, quite a number of children. These people ought to open their eyes and see for themselves that, not to speak of death, even while living they make a hell of their homes, simply because they are out to increase their family."

"We should, therefore, expel from our country this most destructive tenet, which is carrying us along the road to hell. Their slogan has been 'marry and procreate abundantly'and be consumed in your self-made fetters! We blame our conservatism on the Muslim rulers and now it is Indian Government. We may later on hold our Indian systems of religion responsible for all this. Next, we may take to blaming the educational system. We

might be right to some extent in criticising in this manner, but the real blame lies squarely on unholy ways which contaminate the otherwise holy relationships in the world."

He goes on to dilate on the necessity of washing out the taint due to bad customs, which have a far-reaching effect on our lives: —

**The marital relationship:**

"Towards this very important and holy relationship, our attitude is non-cautious. Not only this, we look at it in a most unscientific and, consequently, disgraceful manner. In spite of following the dictates of astrology and astrologers, marriages are ill-timed, besides being unholy and harmful. None of the stars can be in its proper place when men solemnise marriages whenever convenient to the parties without reference to these stars, though it is given out that the stars have guided them. Consequently, these stars are fidgeting in their places because of the human beings' own plans to perform marriages in ways worse than those of animals. Marriage of two persons who are not yet able to earn their living, instead of making them pure at the sacrificial altar, simply makes them to lose hold of their own qualities and their spiritual strength on account of the *mantras* recited at the time of the marriage. How can flowers, these lovely objects of Nature, ever retain their own beauty when they are used at an unholy ceremony which binds together two bankrupt persons, so that they may produce unworthy, spineless, worthless, and useless progeny and thus contribute to rise in population."

Here, Ram Tirtha ji is appealing in forceful language to the youth. One may easily find inspiration in what he says here: —

**His appeal to the Youth**

"Young men, stop all this nonsense! You are the hope of the future. You are the ones to stem this rot. In the name of morality and of your country and for the good of you people as also of

your ancestors, I appeal to you to put a stop to ill-timed, unwise and senseless marriages. If you do so, people will automatically become holy and the problem of population will be solved to some extent. You may find it as a strange suggestion, because, as you think, it goes against the alleged law of Nature. But you cannot turn a blind eye to the fact that if you followed your line of argument against my suggestion, you will suffer the consequences of reckless procreation of children, which will lead to famine and premature deaths. This is not an exaggeration. It is a plain fact. It is a bitter truth, a dreadful reality!"

**Explaining thus the value of holy living and condemning lust, he continues:**

"Herbert Spencer in his book on Biology shows that among highly intelligent people the ability to procreate is limited. How long shall we continue to be more and more degraded and procreate like animals? Never do these, our scriptures, feel tired of impressing upon us the great importance of *Brahmacharya.* Without chastity, there won't be strength, physical or spiritual... You shall have to control lust. He is a fool who cannot control animal passions... The epithet, 'animal' indicates that sexual desires are the lowest in the category of desires... Man is considered a higher being than an animal, only in the sense and to the extent that he can control his senses by the use of good sense. But, he, who is low like the animal, and who procreates recklessly, sinks lower than animals. Purity, yes, purity. You will have to protect it with hoops of steel. Otherwise, you will be crushed by the wheels of Evolution. Your hopes are today centred in purity... My countrymen, if you lose self-control, you cannot continue to exist. This may sound harsh to your ears, but there is nothing for it to do except to control your senses. For the sake of your body, your brain, religion here and in the next life, you shall have to be thoroughly holy in your ways..."

## Swami Dayãnand's Views

Let us now turn to Swami Dayãnand. Swami Satyãnand ji has said about the 'Monastic (*Vairagyavãn*) Dayãnand, "History affords instances of persons, on whom all the skill of persuasion and even of pressurising, was employed in order to tie these brave men like Dayãnand in the bonds of matrimony, considered to be the best of the links in community. His parents made up their minds to carry out this tradition of matrimony in the case of their child, and, without delay, started efforts in this direction. They decided that their son was to be married in his twentieth year… Dayãnand considered it to be a means of chaining him down for ever. Through his friends he conveyed his strong opposition to the move and requested his father to send him to Kãshi to study the Vedas. But his parents told him clearly, "In your wish to go to Kãshi, we perceive your wish to renounce our home. So, we shall see you married…" On Dayãnand's insistence he was sent to a learned man in a neighbouring village, but when his teacher touched upon the subject of marriage, Dayãnand told him that he hated matrimony intensely. His biography tells us that none of his intimate friends had ever a hand in his cultivating the idea of renunciation, all these being in favour of his marriage. He, therefore, concluded that if he lived with his parents, they will surely get him married and all the others who are helping in this affair of tying him in the bonds of matrimony are simply desiring to break his vow of celibacy, and thus ruin his future.

So, when he was about twenty-two, he left home. Sometime later, he saw his father along with four policemen at the Sidhpur fair where he was found sitting in a temple of Shiva. In a fit of anger his father rebuked his son roundly, so much so that he said to him, "You have cast a blot on our family; you are born to bring a bad name to it."

"In order to save himself and to save the situation he went up to his father as if to make amends and, touching both his feet, said, "I left home because I was prompted by mischievous people.

I have got the reward of my doings. I have suffered hardships. Kindly pardon me…" But the father was not yet fully mollified, and stationed a man to keep watch. On the third night after this episode, when the watchman was deep asleep, Dayãnand made a move. Filling a jug with water and taking it in hand, he would tell anybody who happened to wake up that he was going out to ease himself. In any case, he was bent on escaping. So, with this excuse of easing himself, he came out and made good his escape."

Just mark how much effort he had to put in to maintain his vow. His views on celibacy are quite clear. Later on, in the 3rd chapter of his book, *Satyãrth Prakãsh* he expressed himself: "Those who do not like to marry and therefore mean to be celibate till the last, may have their way."

Also Mahatma Gandhi who experimented with truth, non-violence and *Brahmacharya* and who shook the British Government and gained the country's independence, has very profound truths to convey to his countrymen and to the world at large.

## Mahatma Gandhi's Views

"What is *Brahmacharya?* It means that man and woman should not have sexual intercourse, nor look at each other in any unholy manner nor even touch each other. Even in dreams, no lustful thoughts should come, nor should there be any amorous looks; we should conserve resolutely the inner power that God has granted to us all. We should put in our best to employ this power in order to attain illumination that there is in physical, mental and spiritual worth and manhood…"

"Let us think a little over the trend of events around us, men and women, young and old, boys and girls—all are bond-slaves of sexual desires. Blinded by theses desires, they cannot sift right from wrong. I have myself seen boys and girls mad with lustful desires and moving about fitfully in the world. This is also my own experience. For the sake of momentary pleasure, we squander

*Mahatma Gandhi*

in a moment the life-giving energy, which is an invaluable treasure created by our untiring endeavours. When the excitement is over, we find our treasure depleted. The next day we feel that the body is heavy and lazy, and the brain refuses to work..."

He considers lust to be the root of all vices and says as follows:

**Sex-lust is the root of all vices**

"Pride, anger, fear, jealously and their accoutrements—these are caused by violation of celibacy. The mind having gone out of hand and ourselves behaving, ever and anon, worse than children, committing, knowingly or unknowingly, one sin after another, and busy doing these ugly actions, we cannot sift right from wrong."

To those who ask how the world can go on if all people maintained chastity, Gandhi ji answers in his inimitable style:

**What would happen to the world if all the people observe celibacy?**

"They would ask as if a celibate of that type was ever to be met with here. If all persons become chaste, will the world not be exterminated? I do not think over these questions from the religious angle. We have to look at them from the point of view of the world. In my opinion there is the sense of moral cowardice at the root of all these questionings. In reality, we do not wish to observe Brahmacharya, and therefore, we search for excuses to be saved from this observance. We do not, nor need to, consider what the fate of the world would be if all men were to be celibates. We are not God that we should be so anxious about its future.

He, who has created it, will surely see to its preservation. We need not take the trouble of finding if others observe Brahmacharya or not. When we enter a trade of a profession, do we ever pause to consider what would happen to the world if all men were to do likewise? The true Brahmachari will, in the long run, discover for himself the answer to such questions."[70]

In answer to their questions like what to do if one of the two, husband or wife, does not agree to observe chastity, we have Mahatma Gandhi, who once received a query on this point. The letter embodying the query, said:

### Question to Mahatma Gandhi ji

"Respected Bapu ji', you say that there is no need for one to get the other's agreement in respect of self-control. Does not this attitude transgress the bounds of propriety? Till the wife has become his companion in the ways of self-restraint, he has to keep waiting. Ignorance holds sway in India, the portals of education being closed to women particularly. How is it possible in such a country as this to believe that all people will take to the right path directly and they understand it? One of us might say, I am not yet married but I am shortly going to be married. In view of this contingency and the necessity of observing chastity, I am requesting you to tell me your clear views on making marriage a success."

### Reply of Mahatma Gandhi ji

Mahatma Gandhi's reply was to the effect that "the kind of

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70. *If the observance of **Brahmcharya** should mean the end of the world, that is none of our business. Are we God that we should be so anxious about its future? He who creates it, will surely see to its preservation, We should not take trouble to enquire whether other people practise **Brahmcharya** or not. When we enter a trade or profession, do we ever pause to consider what the fate of the world would be if all men were to do like wise? The true **Brahmchari** will, in the long run, discover for himself answer to such questions.*

self-control that needs agreement of others cannot last nor has society any need of it. The preservation of self-control is there because there is the inner voice, and its strength is based on will-power. Self-control should be enforced with *Gyãn* and love, and its effect is visible in his environments, so much so that even its erstwhile opponents become inclined to it. The same holds true in the case of husband and wife. If the wife is not prepared to observe restraint the husband has to wait, and vice versa. And the result will be that neither will be released from bondage of sex. In many cases it has been observed that where one person's restraint is dependent upon the other's, restraint dies a natural death, slackness and cowardice being its causes. If we go deeper still into it, we will see that if one needs the other's agreement, what is really needed is honest preparation for or love of it."

**Further on, Gandhi ji says:**

"The path for the writer of the letter is clear. He is not yet married, and if he understands, however vaguely, the need of restraint in life and so wishes to maintain *Brahmacharya,* why need he rush into the meshes of discord? In regard to this, parents and near relations and friends will, depending upon their raw experience, say that a young man's embarking upon life-long celibacy is like swimming across a sea after churning its waters. Either by means of this argument, by threats and warnings, by resentment or even by punishments, they will leave no stone unturned to dislodge him from his noble vow. But he, for whom the violation of celibacy is the greatest punishment imaginable, whom even the blandishments of acquisition of affluence do not move to annulling his vows—he has no reason to be afraid of threats and warnings given in order to make him lead the bride to the altar. I have no remedy to offer to one whose perseverance is not strong enough and who has not assessed rightly the great value of *Brahmacharya...*"

Those, who hold that sexual desire is ingrained in man and

is native to him and that several diseases are born in one for want of sexual intercourse, would be well-advised to ponder well and deeply over what Gandhi ji says:

### Sex-lust is not natural and indulgence leads to several diseases

"If self-control is regarded as good and possible, we should find out the means of becoming fit to accomplish it. If we observe restraint, we should change our routine of life... If we mean to control the sense of lust, we shall have to control all our other senses. If the grip on one's limbs which are the means of sense-perception is loose, it is impossible to control the sense of sexual intercourse. Mental uneasiness, irritability, hysteria, madness and other allied diseases, which the generality of people attribute to celibacy, will be proved to be in reality due to lack of control of the other organs of the body. No one can escape the reaping of results of sin or unnatural ways."

"I do not attach importance to words as such, or quarrel over their interpretations. What I mean to say is that violation of the laws of Nature is the same as using man-made contraceptives. Whatever others may say, my considered opinion is that the former course, i.e. of violation of Nature's law, is better than the latter. For, that way lies the well-being of the individual and the society whereas these two, the society and the individual, will go down the slope by use of contraceptives. Therefore, to check the rise of population, *Brahmacharya* is the one and the only means. By employing artificial methods of checking the rise in population without restraint on sexual intercourse, human society will go to the dogs."

### Views of Swami Ramakrishna and Swami Vivekãnanda

Swami Vivekãnanda remained a celibate throughout his life. At 23, i.e. in 1886, he took the vow. He considered *Brahmacharya* to be essential to God-realisation, and always exhorted one and all to be safe from lust. His Guru, Swami Ramakrishna, even

though married—early marriage was common then—maintained celibacy. He looked upon all women as mothers. Here is an extract from one of Vivekãnanda's speeches delivered in New York and in reference to his Guru Swami Ramakrishna's *Brahmacharya.*

*Swani Rãmkrishna*

"When the lad (i.e. Ramakrishna) was a temple priest, people observed his strange ways of worship and thought that he was demented. The result was that he was taken back to his home by his people, and his marriage to a young girl was solemnised with a view to enabling him to regain his balance of mind. But sometime after his marriage, he returned to his work in the temple and became more and more deeply engrossed in his ecstasies. As for marriage, my noble preceptor had entirely forgotten that he had a wife. At her parent's home, the girl had heard that her husband had been subject to religious frenzy and that some people considered him insane. She resolved to find out the fact herself, and left her home to go to where he was reported to be… And, so when she met him, he bowed and touched her feet, and addressed her thus, "So far as I am concerned the Mother of the Universe has granted me divine vision to see that She is in every woman, and so I see Her in every woman I meet. This is how I look upon you also." This young girl was thoroughly pure and large-hearted, and understood her husband's wishes. She replied without hesitation, "I never wish to drag you into the life of a worldly being. I wish only to be near you, ever ready to serve you and also to learn at your feet." Thus she became a single-minded devoted pupil of my *Gurudeva.* Her willing co-operation removed the last obstacle in his path, and he was then

*Mother Sharda Devi*

free to march ahead unhampered."[71]

You have now realised that Swami Vivekãnanda also regarded body-consciousness as between husband and wife as an obstacle, and his Guru, Swami Ramakrishna, regarded his wife as Mother Shãrdã, even when their marriage had taken place. In this way he had adopted a way to be safe from the inroads of sex. Swami Vivekãnanda says again, in reference to this: —

"...Yet another idea arose in him, an idea that sexual desire was the second enemy, i.e. the enemy to be dealt with next (he had already declared gold to be one enemy). Man is fundamentally a soul; the soul does not imply any gender *whatsoever*, neither male nor female. He concluded that it was because of the presence of lust and gold that he could not see Mother. The whole world is the likeness of the Mother and it was not possible for him to look upon any woman as woman. This idea took firm root in him. Every woman is our mother. And we should attain to that stage where we should be able to see the real form of Mother in very woman we see. And, lo, he accomplished this idea in his lifetime."[72]

From the above extract it is clear that both the Swamis held the same view that whoever desires success in the realisation of his ideal of life and of God, must abjure sex. And for that purpose, they had adopted the same line of thought, the grand thought that every woman was Mother incarnate. Besides, they held that the outlook of a pilgrim on the spiritual path should not be

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*71. Vivekanand Sahitya, Janmashati Edition, pp.151.*

*72. Vivekanand Sahitya, Janmashati Edition, pp.253-254.*

corporeal or what is called material, but pre-eminently spiritual.

Here is what Swami Vivekãnanda says about Swami Ramakrishna's life-style.

"Among his spiritual efforts, there was one which prescribed that the distinction of man and woman must be cut up root and branch. The soul has no gender, neither one nor the other *(nor neutral either)*. And he, who wishes to acquire knowledge of the soul cannot, even for a moment, recognise this bodily distinction. Even though my *Gurudeva* was born as man, yet he arrived at bringing in the concept of womanhood in every matter that concerns a human being. He even began thinking that he was not a man but a woman and took to wearing clothes very much like woman's... By adopting this symbolic method the very form of his mind underwent transformation which brought about complete loss of distinction between man and woman till his viewpoint had changed completely."

*Swami Vivekãnand*

Admiring this state of his preceptor, Vivekãnanda says, "Think for a while how much admirable his life was where the feeling of sex was totally gone, where he saw as clearly as sunlight the devotional spirit inside a woman's heart and in whose presence every woman's countenance wore a form, in which actually the countenance of Mother, the blissful supporter of the world, was reflected. We also should try to have the same perspective..." In short, if we wish to acquire the benefits of true religion, purity of the type illustrated above is essential.

In this chapter, extracts from the sayings of only a few saints, scholars, religious savants, etc., have been taken. From these, it

is now plain as can be that they have laid stress on control of one's self and on *Brahmacharya* above everything else. In addition to these mentioned here, there are several other sages, *Mahãtmãs,* and founders of religions who have emphasised *Brahmacharya.*

Yes, now one thing is clear. When saints and scholars have prescribed celibacy, it is plain that the Supreme Father, who is the Supreme Soul and Redeemer of sinners, has now ordained *Brahmacharya.* He establishes here a righteous world of deities, and naturally, He instructs us in the ways of our becoming deities, giving us methods to employ in order to maintain celibacy. And that is the subject-matter of this book.

✡

# Brahmacharya in family life

Socrates, the famous savant of ancient Greece, was asked by a pupil of his, questions on the relationship between woman and her husband. The dialogue is as follows: —

Socrates

**Pupil: —** How many times should man have intercourse with his wife?

**Socrates: —** Only once in lifetime.

**Pupil: —** What, if he is not satisfied?

**Socrates: —** Once in a year.

**Pupil: —** If the mind does not accept even this?

**Socrates: —** Once in a month.

**Pupil: —** If even then the mind does not agree?

**Socrates: —** Well, he can meet her twice in a month, but he will invite death to come soon.

**Pupil: —** But if that too is not acceptable?

**Socrates: —** He should arrange to get his shroud first and then act as he likes.

What this dialogue indicates is a picture of things in *Dwãpar Yuga* and *Kaliyuga* (i.e. the Bronze and Iron Ages), for Socrates lived near about 2500 years ago (470-399 B.C.). In the Golden and Silver Ages, there did not exist any sense or urge for sexual gratification. That is why the Golden Age is called the Age of the Deities (*Devayuga)*. Besides, he has advised only one intercourse in life-time in reference to human beings of his time, whereas the deities lived in the Golden Age i.e. much earlier. Procreation in that age took place by dint of mental power, and not at all by

sexual intercourse. This is also written in the Vedas and Purãnas.[1] For instance, in Shrimad Bhagwat which the *Vaishnavas* regarded as the fifth Veda, there is mention of the fact that in the beginning of the world there was reproduction by means of *Yoga* power, the offspring styled as mental progeny.[2] The *Atharva Veda* says the same thing— that is, progeny was by means of spiritual energy.[3] In other scriptures it is recorded that the deities (commonly called gods and goddesses) conquered death by means of *Brahmacharya.*[4] In short, before the Golden Age i.e. in the Auspicious Confluence Age or *Sangam Yuga* at the time of the end of the previous World Cycle, they observed celibacy fully and became deities who, as the term implies, are above any fear of death.

In spite of the fact that the *Shãstras* have recorded this fact, all human beings, both men and women, proclaim that in all Ages sexual relations are, according to these scriptures, permitted in family life. People of this type ridicule, and even repudiate, the following five tenets.

Strict observance of Brahmacharya up to the age of 25 years

Those, who believe that sexual relations are permitted in family life, should take the trouble of knowing that, in these very *Shãstras,* celibacy up till 25 is prescribed, and eight different ways, in which celibacy is ended, are mentioned.

There are eight forms of violations[5] of this vow, which is

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1. *Saint Vashishta was born through mental power of Mitravaruna and Urvashi.*
2. *Brahma ji created Manu through mental power. (Gita 20/3)*
3. *(अ) मनसो रेत: प्रथर्म यदासीत (अथर्व वेद 19/52/1)*

   *(आ) श्रद्धा की पुत्री तप से उत्पन्न हुई (अथर्व वेद 6/133/4)*
4. *ब्रह्मचर्येण देवा तपसा मृत्यु उपाध्नत्।*
5. *स्मरणं कीर्तनं केलि: प्रेक्षणं गुह्यभाषणं*

   *संकल्प: अध्यावसायच क्रिया निष्पत्तिरेव च।।*

   *एतन्मैथुनमष्टांगं प्रवदन्ति मनीषिण:।*

   *विपरीतं ब्रह्मचर्यमनुष्ठेयं मुमुक्षभि:।।*

the same thing as sexual intercourse i.e.

(i) Bethinking oneself of or having any woman in one's thoughts.

(ii) Praising any woman's youth and beauty.

(iii) Playing indoor games with women.

(iv) Looking amorously at them.

(v) Conversing in secret with them.

(vi) Entertaining thoughts of how to possess them.

(vii) Making efforts in that direction.

(viii) Going to bed with any woman.

But what is generally observed now-a-days is that every girl has a boy-friend. How few boys and girls were there, say 25 to 50 years ago, who observed discipline in the right manner! So, if anyone does not follow the discipline of the first period (of studentship), how can he be fit to enter the age of family life? In short, he should first maintain celibacy and then think of other things.

There is another side of the matter. The point in the exposition of these eight forms of violation of discipline is that man should not think of, look at, or praise any woman with a feeling for sex. Are not there others who sing praises of *Shaktis* and deities, as embodiments of super human powers? Religious books also declare that *devatas* (deities) i.e. gods and goddesses, are happy there where women are given high honour. Hence, we should look at or think of woman with the sentiment in us of purity and, consequently, of adoration. One can have this sentiment only when there is spirituality in one. Recalling to ourselves any woman without any feeling for sex (as one thinks of one's sister or mother) or talking about them is possible only when one's outlook and habits are pure i.e. spiritual, so that there is no feeling of a person being man or woman, which means absence of the feeling of body-consciousness. But, where is now-a-days this exalted and pure feeling based on spiritual knowledge among boys and girls in the early years of studentship or among adults?

Even in the days of studentship, when *Brahmacharya* is ordained, there are over and above the eight kinds of intercourses already mentioned, several other kinds evident in the forms of the cinema, the TV, obscene books, brochures, etc. So when the foundations of continence are not well laid, how can they have the right to quote *Shãstras* in order to be permitted sexual relations in family life? Have they been well grounded in respect of spiritual outlook? No, they are not. *Brahmacharya* means conduct *(ãcharan)* exactly like that of Brahma or to put it in other words, conducting oneself with one's mind and intellect stabilised in *Brahm.* Thus, those who are not stabilised in this manner are not *Brahmacharis.*

## The limit of 25 years is the minimum

The rule, as enunciated by the *Shãstras* is that the first 25 years of a person's life are to be spent in celibacy. If anyone observes this vow up till 36,[6] it is better; if 40, still better. And, if he means to maintain celibacy till the last moment of his life, there is nothing like it in excellence. The *Shãstras* do not say that after having been a celibate for the first twenty-five years of one's life, purity may be dispensed with. No. It is said about people living in the Bronze and Iron Ages of the World Cycle that if they cannot maintain *Brahmacharya* for the whole life or up till 40 or 36, they should observe it at least till they are 25. In the Golden and Silver Ages, procreation was not by means of sexual intercourse. In fact, these two periods are extraordinary, and the limit of 25 years is not the upper limit but the lower limit in the latter two ages, the ages of steady decline turning into an accelerated one towards the end of the last, i.e. the Iron age known as *Kaliyuga* when people's minds and hearts are entirely impervious to a higher life as iron is impervious to water.

## Conventions recorded in *Shãstras*

Besides in the *Shãstras,* there are recorded certain

6. *मनु स्मृति, अ.3, श्लो.1*

conventions to be followed in regard to the relationship between husband and wife. According to these rules, fifteen days in a month besides seven other holy days of the old Indian Calendar, over and above the days when there is an eclipse, the days for performing ceremonies for the deceased, Sundays, etc., are forbidden. In addition there are certain days ruled by certain constellations (too technical to be named here), which are included in the category of Prohibited Days for sexual indulgence. The day of any special ceremony is also on the list. In short, as calculated assiduously by the researcher, there are 366 such days though the year has only 365 days. Very rarely, therefore, will a day come when none of the occasions detailed above is likely to come. In conclusion, we may say that to one who is desirous of sex in family life, permission may not come to exist because the whole thing is hedged in by such restrictions and prohibitions as to make permission a very rare thing to obtain. And, I may draw the attention of the readers to the circumstance, already clearly stated before, that this limit is applicable to people living in the Bronze and Iron Ages who do not have the guts to observe this discipline throughout life.

## Brahmacharya is compulsory for aspirants of Yoga

It has to be noted well that in the present age, known as the Iron Age i.e. the lowest period for those who aim at God-realisation, observance of *Brahmacharya* is *sine qua non,* even if he be a family man. In the *Shrimad Bhagwad Gita,* this has been mentioned more than once. For instance, when God enunciates the code of conduct for an aspirant, who earnestly desires to attain realisation he has to practise celibacy at all costs. —*Yãd Ichhanto Brahmacharyan charanti* (Ch.8, Ver.11).

Lust has been described as the worst enemy of *Gyãni* and, at another place as "the gateway to Hell."[7] (Ch.16, Ver.21). It is considered either as the mark of a fallen man or as the thing to be

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*7. Gita 16/21.*

annihilated by the sword of *Gyãn*. Patanjali, in his well-known treatise titled '*Rajyoga*'[8] has mentioned the practice of self-restraint and other more common rules (called *Niyamas)* as essential for a *Yogi* and has included *Brahmacharya,* not among the *Niyamas,* but as part of restraint. That means that non-observance of celibacy is a sin, whereas celibacy is absolutely necessary for the purity and stability of the mind and for successful practice of *Yoga.* It is also recorded in scriptures that Prajãpita Brahma accepted *Indra* as eligible to receive divine knowledge only after he (*Indra*) had observed *Brahmacharya* for a long time.

Hence, those, who lead a householder's life and are desirous of acquiring divine knowledge and of practising *Yoga* have definitely to carry out the commands of the Almighty to observe celibacy fully. It is not merely a matter where one may be 'allowed' or just advised to be a celibate; it is a peremptory command. This should not surprise anybody because it is natural, for the simple reason that the one, gifted with spiritual knowledge and truly linked to God by means of *Yoga,* is naturally soul-conscious thoroughly. He has not the physical outlook, he is not at all body-conscious. He is, like others of spiritual category, an earnest seeker after bliss, and hates lust as one would hemlock *(Halãhal).*

## Restrictions on marriage

The scriptures have imposed many a restrictions in matters of marriage. For instance, he who marries his daughter to a debased man, an old or ugly man or a man of disreputable character, becomes an unclean spirit, fiendish and homeless.[9]

Are parents of today, guardians of wards, boys or girls, free from lust for wealth? Now-a-days even before the date of betrothal is fixed, the boy's side sees to it that a scooter, a TV set, a bank account, etc., are included in the dowry. And, in several cases,

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8. *Raja Yoga 2/30.*
9. *कन्यां यच्छति वृद्धाय नीचाय धनलिप्सया।*
*कुरूपाय कुशीलाय स प्रेतो जायते नरः।।*

parents of a girl make sure, after proper investigation, how much is the boy's bank balance and whether he owns a car or not. Marriages of this type where money and other goods are the allurements, and without regard to the good name of the family and the character of the boy or the girl or of both, are styled, to say the least, unholy alliances. Out of the eight kinds of marriages[10] mentioned in religious texts, the best is called *Brãhya* marriage, which is totally different from what we find today. Because parents do not know anything about this aspect of life, they go in for marriages where physical relationship is pre-eminently in view.

## Today nobody is spotless like Shri Lakshmi and Shri Nãrãyana!

If there is one among millions who is free from this lust for wealth, there is still the fact that very rarely do we find a boy or a girl who has not already lost his or her heart to someone else. In their heart of hearts they have already accepted some other person. There are some who have already fallen. Or, at least they have read novels, which inspire sex or describe love and luxury or which are positively obscene. From this point of view, none of them is completely spotless. And you can well imagine what their conduct is like! They take one film star or the other as their model in matters of daily life, let alone a religious teacher. Parents neither observe nor know if the boy to be betrothed is not corrupt, if his outlook and ways are not bad and if he is not a bad character. On the other hand, if they come to know that this boy makes money by dishonest means, they will be happy. It is the middleman who draws attention to what the boy's salary is and what he makes by other means. And, there are numberless boys and girls who smoke

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10. *ब्राह्यो दैवस्तथैवार्ष: प्राजापत्यस्तथऽसुर: ।*
*गान्धार्वो-राक्षसश्चैव पैशाचश्चाष्टमोऽधम: (मनु 3।21)*
*विवाह आठ प्रकार के है – (1) ब्राह्य (2) दैव (3) आर्ष (4) प्राजापत्य (5) आसुरी (6) गान्धर्व (7) राक्षसी (8) पैशाचिक।*

and are drug-addicts, read obscene literature besides seeing the cinema and the TV that provide them fare, which is full of representations of disreputable ways. The dictum that we shouldn't marry our children to bad persons is followed more in the breach than in the observance. However, those parents who urge their children or even pester them with propositions to marry and also persecute them, and quote Scriptures to support their views, knowing well that their children mean to observe *Brahmacharya,* these parents, I emphasize, ought to search for a characterful match like Shri Nãrãyana or Shri Rãma. Those, who are suspicious by nature, are hereby requested to abandon suspicions and fears, and employ reason. The professionals are interested in arranging matrimonial alliances because they will increase their earnings and the parents wish to be relieved of their responsibility. But, as Shakespeare has said it is a pity that all these people merely quote scriptures.

Besides this, the religious texts, referred to above, use the epithet '*old*' and '*ugly*'. Compared with men and women of the Golden and Silver Ages, they are both old and ill-featured, with their backs bent, eyes sunken, emaciated all over, countenances bereft of brightness and vigour, pale and green, afflicted with constipation, or headache, a broken tooth, high blood pressure, skin disease, faulty respiration, or any of the other enervating diseases—this is the panorama of human life today. Scars and injuries spotting the skin, due to accidents, have become common. Are not these timorous, spineless, effete, emaciated and vacuous-looking persons with one limb or the other disabled, connoting deformity? Can one consider them beautiful like Shri Nãrãyana, or Shri Rãma or Shri Lakshmi or Shri Sita?

Looked at from the standpoint of spiritual knowledge, all have now become '*old*', because the Golden and Silver Ages and even the Bronze Age is long past, while the lowest, i.e. the Iron Age, is on its last legs. Now that neither pure *ghee* nor oil is available, neither sugar nor milk nor even water is in good supply,

why do we act like blind-folded men by racking our brains with calls for marriage? Those people who quote the scriptures and yet search for young boys and girls to bind them down to marriage merely for sex and persecute them because they express their wish to observe celibacy, these soulless people ought first to ask themselves whether there are matches available who answer to religious injunctions.

In the chapter on Procedure, the bridegroom tells the bride, "having given your hand in marriage to me, I am invested with Lakshmi (the goddess of wealth) and with favour and fortune, which I did not have before." This is as good as saying that the bride has got him in the likeness of Shri Nãrãyana. That is why when the bride is taken to the new home, people there say that Lakshmi has come into their home. Shri Lakshmi and Shri Nãrãyana were holy so much so that in temples they are even today worshipped by the devout. Surdãs, Meera and several other worshippers of deity Shri Krishna who abandoned sexual relations. So, if the groom becomes the master of Lakshmi and the bride of Nãrãyana, there is no scope for sex. But because hypocritical and boasting *Gyãnis* do not know the rationale of these truths, they crow early morning to wake up people, but themselves lie on dung heaps.

## Praise of Brahmacharya and condemnation of lust in Scriptures

What one has to mark is that in the scriptures, *Brahmacharya* has received the right importance due to it. *Vagbhatt* has said, "As *Brahmacharya* is the mainstay of life, its cancellation means man's annihilation."[11] So, also is what *Shiva Samhitã* says, "Waste (discharge) of semen is death itself and life consists in retaining

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11. यत् नाशे नियतो नाशो यस्मिंस्तिष्ठति जीवनम्।
12. मरणं बिन्दु पातेन जीवनं बिन्दु धारणात्।
तस्मात् अति प्रयतनेन कुरुते बिन्दु धारणम्।।

semen." And care should be taken not to lose even a drop.[12] And so when *Brahmacharya* is life and lust is even death, there is no point in quoting the texts to support sexual dealings. But, strangely enough, even then people ask, "why should one lead a family life when there is no point in rating it high in view of prohibition of sex?" These critics should know that one's wife is one's co-operator and helper in discharging religious duties. The heart of the matter is that man should take his wife as his helper and partner in religious matters and not at all as the means of lowering himself on the scale of religious life. This is also to learn to be safe from sex, even if the object of sex is present. Therefore, it has been mentioned several times in books, 'O you, the herald of *Kalyãn* (supersensual bliss), both of us have to control sex and conserve energy.[13] There is another reason to justify rating family life high. Those who live in a family earn for themselves and engage in social welfare, by means of which increase in one's goods, money and means of life, etc., is utilised in feeding and brining up financially weak members of the society. But this does not imply that, in family, sex is permitted. If this were so, family life would not deserve to be called family duty (*Dharma*) or a holy place *(Ãshram)*. Control of one's senses is one of the ten marks of religion besides the mental purity and control of the mind. Hence, family duty *(Dharma)* means that it is for the sake of discharging religious obligations for which family system has been instituted, never, at all for giving the go-by to religion. The epithet, *Ãshram,* is indicative of a holy place. There is chastity in the life of a *Brahmachari* as also in that of a hermit (who lives in a forest) and in the *Sanyãsi's* (recluse) life. How can there then be sex in family life? Well, the conclusion is that just as there has been a fall in the standard of *Brahmachari's* life, or a hermit's or a *Sanyãsis's* life, so has there been the same decline in the ideal of the family life. And, as time went on, the decline became more

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*13. तावेही विवाहवहै सह रेतो दधावहै (पारे.कं. 6 ।3)।*

and more pointed day by day, and people began to believe that in family life there was no restriction on sex. This is a serious mistake rather blunder. The greatness of family life would lie in its elevation, and also progress in spite of there being occasions to indulge in vices.

Now-a-days, people make much of family life as they understand it, but even after 50 they don't become *Vãnaprasthi* (i.e. they don't abstain from sex like those who go to live in a forest, away from family, are expected to do). Neither they renounce as *Sanyãsis* are supposed to be doing. Even when they are past 50, they continue to be unholy householders becoming old sinners, and thinking hard of how to convert others to their ways like one who cuts his nose to spite his face. They don't care to reflect on the fact that today no one takes interest in maintaining an *Ãshram* like the one that a family ought to be. The present day life-span is less than a hundred years, and no one can find a period large enough to devote, in the right manner, to fulfilling the demands of the last two phases—*Vãnaprastha* and *Sanyãs*—which ought to cover one half of a hundred years. The average age today is 40. Should it be then 10 years of each of the four phases? That would be simply ridiculous. If according to this phasing, all men retire to forest like the exiled duke in Shakespeare's *As you like it,* most of the world's institutions will come to a halt. The forest will turn into a city, and deforestation has already blotted our many forests!

Let us suppose that an obstinate and foolhardy man can say, in spite of all this, that from 25 onwards one may take to sex. Such a one should be told that books set the norm at ten children in each family. But, are conditions the world over such as to guarantee safety and welfare of so many children? Will each family get 10 bottles of milk every day? Will all these be accommodated in schools or colleges? And, will they get employment? In that case, each household must own a bus for its own needs of transport. Will they get *ghee* and edible oil, or have only roasted

gram to chew and then live? Where will the grains come from to feed so many mouths? Almost every day we get reports of parents having made short work of their children by putting poison in their milk,[14] because they had not the means to support them. A woman has appropriated to herself rations issued in the name of her deceased child.[15] There is a person who has sold his children.[16] In certain cities, women sell their body to earn food or money. The Government asks the people to adopt birth-control. Would anyone then hold that in the present critical times procreating ten children, which is fraught with danger, is permitted in the scriptures? So, when in times of emergency, man shelves the injunctions of these *Shãstras,* he should consider if it is not forbidden for him to think of procreating children by sexual intercourse? We are at death's door; there is famine here and there, and there are queues for every thing. Man is confused, and even then, like an opium-addict is asking for opium; is asking for sex now and again like the talk of a demented man.

## Importance of place and time

Those who are under the spell of sex at any time should be acquainted with what the *Shãstras* say to forbid sexual intercourse, however degraded the partners be, on occasions and in situations mentioned below.

(i) In a temple, (ii) on a journey, (iii) at a crematorium, (iv) in a hospital, (v) in a Brahmin's house, (vi) in the house of one's preceptor, (vii) in presence of others, (viii) on beds already used by one's friends or teachers, (ix) in the morning, (x) at dusk, (xi) on fast days, (xii) on the *Shivarãtri,* (xiii) *Ram Navami,* (xiv) *Janmãshtami* (xv) or any other religious festival day, (xvi) on Sunday, (xvii) in an impure condition (i.e. menses period), (xviii) after taking medicine or (xix) when very hungry, (xx) in a sad

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14. *Indian Express, dated 19-9-1974.*
15. *Indian Express, dated 11-9-1974.*
16. *Indian Express, dated 20-9-1974.*

mood or in a fit of emotion, (xxi) in a moment of anger or when fatigued, coitus is simply forbidden. The first eight are the places, where sexual act should never take place, the next eight relate to times and seasons, days and festivals, and the last five speak of the mental state in which this act is forbidden. Let us now take up the first two classes relating to place and time.

### Place and time

In truth, lewd persons, overpowered with sexual urges, do not know that the present time is one of decay and disregard of religion. This is the time when the Supreme Father, Shiva, Who is the Supreme Soul and Who kills lust, has come into this world to re-establish the Golden Age of righteousness. We are passing through the night of ignorance. Every day in this period is a veritable *Shivarãtri*. Just as on *Janmashtami* day Shri Krishna is worshipped, so is Shri Rãma worshipped on the *Rãma Navami* day. Now, in order to re-establish the *Satyugi* kingdom of Shri Krishna (i.e. Shri Nãrãyana) and the Silver aged sovereignty of Shri Rãma, God's divine work to this end is going on. Hence, the whole world has become a *Shivãlaya* i.e. a temple where Shiva has come. The earth is the house in which the *Guru* of the *gurus,* the Supreme Preceptor, has come. We may call it His bed, his resting place. Shiva is now creating real *Brahmins* through the lotus-like mouth of Prajãpita Brahma, and so this is the *home of these Brahmins.* Here is administered the medicine that is divine knowledge itself, and so it is a *hospital,* where souls afflicted with lust, anger, etc., are brought back to health. Now such people are on the right path because they are living in the world of *Gyãn* and marching ahead on the pilgrimage of Godly remembrance. This world is going to be a crematorium, because in the near future, through atom and hydrogen bombs and neutron bombs, huge destruction will take place.

Besides, the present time is both the dusk and the dawn, the meeting of the night and the day, while the early hours preceding

sunrise, are known as *Amrit Velã* or *Brahm Muhurat* because Shiva is administering elixir in the form of knowledge and instructing us in *Sandhya*—moring and evening services, teaching us to be stabilised in Yoga in order to induct Morning in the form of *Satyuga,* the Golden Age. Not only this, it is *Sunday* too, because God, the Sun of Knowledge, is here amongst us. This is also the highest festival, because it is the time when we souls and He the Supreme Soul meet, and we are turned into excellent beings. In short, all our festivals like *Deepavali, Janmãshtami, Raksha Bandhan,* etc., are associated with God's descent into this world.

**Situations**

Today each individual is affected by the situations as already mentioned from (xvii) to (xxi) on pages 65 and 66.

So far as the mind goes, all are mentally impure. Every soul craves for peace; everyone's mind is sad, and there are emotions and anger. After having had to pass through a number of lifetimes, all souls are crying for world peace, and obviously they are wearied. Even when he has observed all these states, man should give up sex completely and become pure and tuned (or linked) to God, for he is passing through critical times as also the period of God's descent.

And if, in spite of all this, man is heedless, he is unlucky. He continues to be degraded and foolishly sticks to sex, never allowing reason to lead him. But he ought at least to know that, even according to scriptural injunctions, we should not stand in the way of those boys and girls who wish to be celibates throughout life.[17] This much of consideration is expected of all.

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*17. मनुस्मृति, अ.2, श्लो.243, 249.*

# Chapter # 4

## Brahmacharya and its link with Brain

In the present-day world of scientific achievements some people have likened the human brain to a computer. A scientist has said that a computer as big as New York will be needed to record the amount of work done by a single human brain. Such a computer as this will take several square miles to be set up, and in order to get it going, as much electric power will be required as is needed now-a-days in the whole of New York, and the quantity of water needed to keep down the temperature that this prodigious machine will create will be the whole of the river Hudson itself. Even then this computer cannot have all the capabilities that the brain has. Even he who possesses ordinary commonsense, will accept the scientists' assertion, because, after all, the computer is a product of the human brain. Hence, greatness of the brain is self-evident.

What vast sums and vast resources as well as almost infinite labour will this gigantic computer need—to make and operate it, to maintain it in working condition, to create the necessary electric energy, besides having to meet other several contingent needs appurtenant to a Machine of Gargantuan dimensions. Besides these sums and labour, engineers, operators and labourers will have to be recruited to set it up and work it. And, the wonder of wonders, man who has got this brain without having had to spend a penny, does not understand how valuable it is! By his own wrongful actions he devalues it i.e. he subjects it to disease. If we do not know of any other methods to assess the usefulness of the brain, from the merely financial point of view it is worth many millions. Not only this, but this body of ours is useless without it, and man without it would be reduced to nullity. On the one hand, man tries to earn as much as he can and, on the other hand, he is

robbing himself of the treasure he has acquired.

The harm caused by man to his own brain is mainly due to sexual gratification. Most biologists admit that cancellation of celibacy makes man's brain suffer damage. Some scientists hold that yielding to sex is depriving oneself of an invaluable asset. The result then is that his brainpower is destroyed. If he entertains holy thoughts, his brain will continue to be bright, he will be long-lived, efficient and able to plan successfully. Having once learnt this truth, man should observe *Brahmacharya.*

## Chapter # 5

# Observance of Brahmacharya and its Scientific Investigations

The present epoch is such that man tries to test the truth or otherwise, or the pros and cons of every thing by applying his reason to it and then wishes to find support of his conclusion by scientific investigation. The same applies to the idea of celibacy. In spiritual literature and knowledge, celibacy has been praised from time immemorial. In respect of the methods of spiritual progress, celibacy has undoubtedly been recognised to be essential for practice of Yoga, to God realisation and to the attainment of salvation and beatitude. But, people now-a-days wish to hear this from scientists also. Even after hearing the views of scientists in regard to its high importance, someone, who is addicted to vice or to any other bad habit, may not abjure his pet ways. There is no doubt some will be impressed with the views of scientists. Here, I shall now try to find to what conclusion their observations and investigations lead us, in reference to *Brahmacharya*.

### Scientific investigations

The results of their investigations have come to us in two forms. One is that they have studied the effect of sexual gratification on the brain and the nervous tissues, and the findings are that it has a very bad effect on the brain, the tissues, the spinal cord and the whole of the body and on one's mental faculties as well.

The other is that results are closely connected to biology. Biologists have studied innumerable species of living beings including birds and animals. During this study, they have found how certain animals and birds reproduce their species, and have

discovered the effect of sex on them. And that is that sexual intercourse has such a deleterious effect on the body that it may lead to their death.

## Results of scientific experiments

The method commonly employed in biological, physiological, medical and clinical investigation is to experiment upon animals to see how they react to certain causes introduced for purposes of experimentation. The effect of drugs on rabbits, frogs, rats, squirrels or other beings are observed. Then doctors treat those beings with medicines or modify experiments accordingly as they arrive at accurate estimates. Otherwise the drug is fatal, or merely useless for the purpose for which it was expected to be useful, and is given up. And, in respect of *Brahmacharya*, we have to study the behaviour of living beings and then to determine if really sexual reproduction affects their lives adversely. It has been observed, though not always, that rats, squirrels and rabbits die after reproduction or fall in a swoon. Even if nothing else appears to have happened to them, there is undoubtedly a decline in the springiness of their gait and in their sportiveness. There is not the usual verve in their manner only to show that they have lost a certain thing, which gave their body and brain some strength. Well-built buffaloes, horses and pigs also feel fagged and enervated after coitus, and slide aside or fall down in a faint. It is thus plain enough to conclude that on man also it has a very deleterious effect.

## Effects on smaller beings

The instances given above are in reference to comparatively big sized beings. On smaller beings, its effect, as determined by study, is more injurious. Take a butterfly. The story of its life is interesting. The brightly coloured wings that it has have not been there since its birth. In its early stages it is in an amoebic state. Later on, it takes to a tree where under its bark in a tiny crevice

of the tree it dwells like a silk cocoon in the outer covering made by itself. It is there that it grows beautiful wings of unique colours, and begins to flap about the tree's twigs. Then it lies perfectly calm and motionless, somewhere away from peering eyes. The male butterfly guided by his smelling power, and even, if very far away, finds out where the female is. What happens then is that after the very first intercourse the male dies. The female lays hundreds of eggs and then meets the same fate. How destructive the results of sexual intercourse are!

What has been said about the butterfly applies equally well to several other living beings. Biology has made mention of several such ants and other small insects where the male dies as soon as it has impregnated the female. So also this is true of the spider. The story of the bees reveals almost the same pattern, when the queen bee flies up in the skies for coitus, the males pursue her. And, when the male bee meets the female bee, it dies instantly as he has had the coitus.

Studies made in this manner reveal to us that the act of reproduction in their case is closely linked to their death. And, as we go higher in the scale of life we find that though coitus is not followed immediately by death, it surely does take him towards extinction by death. Thus any act of reproduction sooner or later—sooner rather than later—leads to death. Sex has undoubtedly a very harmful effect on fishes, birds and animals. No longer are there those sweet songs and amorous dances for them. The brightness of their wings is adversely affected. Fishes fare no better as they become enervated and emaciated.

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## Chapter # 6

# History speaks

Study of literature brings it home to anyone who cares to study the truth that sexual gratification has been the cause of decline. It is because of sex-lust and luxury that big empires have been laid to dust. The fires of sex-lust destroy the courage and youthful vigour of people and compel them to yield to difficult situations. Great soldiers have had to eat humble pie and suffer disgrace because good looks and their trappings had made them their prisoners. This vice of sex-lust annihilated millions, whose story has not been recorded in history. And, regarding those who received mention in chronicles, sex-lust made slaves of even those men who, as history says, ruled over millions and, as a consequence of slavery to sex, they lost their crown.

### An example of King Prithvi Raj

The story of Prithvi Raj is not of hoary past. It is known to all that at the first encounter, he defeated Mohd. Ghauri, but it was his vice and luxury that sank the ship of his state. It was the misfortune of Bharat that he had, under the spell of sex-lust carried Sanyogita, the daughter of his cousin Jaichand, away from where the *Swayamvara* was being conducted. Jai Chand's enmity towards him was the consequence of this dare-devilry and it resulted in his un-doing as well as the undoing of Bharat. And history has it that when Mohd. Ghauri made attack after attack, Prithvi Raj continued his lascivious and lustful pursuits.

On the eve of his last encounter, wherein he was defeated by Mohd. Ghauri, it was his beloved queen who tied his belt around his waist. Doesn't this show that, even at that time, he had already polluted his reason with indulgence and washed his hands off vigour that is the essence of courage and of sustained

*King Prithvi Raj*

fight. The results of his actions were experienced not only by him and his dynasty, but by the whole of Bharat, which suffered slavery for centuries afterwards. Not only was much wealth of Bharat carried away by aliens, but spiritual culture also suffered severely. And, so, numberless brave men had to sacrifice their lives for their country, besides the fact that later generations had to undergo hardships.

Now we understand that an individual, fallen from the pedestal of purity, lost his kingdom and was made prisoner, besides his having plunged all his people in misfortune, so that, immediately after that, the country went down perilously. So, when a ruler's vicious tendencies caused untold misery to the whole of the country for centuries, an individual's love of lasciviousness and sexual indulgence brings harm not only to his family but also to his village and to those who come into contact with him. What is meant is that, as a Raja—a king—loses his throne on account of his own sex-lust, so also an ordinary individual, having the same propensities, comes to lose his health, youth, vigour, enthusiasm and efficiency and all the happiness that would have been his, if these treasures had remained intact. He also loses his rule on *Prakriti*—Matter—and on his own sense-organs and mind.

## Rani Padmini was the cause of fierce battle between Rana Ratan Sen and Ala-ud-Din

Rani Padmini's story is known everywhere in India. Having heard accounts of her extraordinary beauty, the lustful Ala-ud-Din didn't let her husband Rana Ratan Sen live in peace.

Historians say that Ala-ud-Din laid siege to Chittor, which siege lasted for as long as eight years. Brave soldiers on both sides died fighting, and the reason was Alauddin's lasciviousness. After having caught sight of her in a mirror, he devised many a strategm and made efforts to have her. And, when his proposals were accepted, (and that was a successful ruse) he could not contain himself. He went beyond bounds and got Rana Ratan Sen kidnapped so that Padmini would have to go to him (Ala-ud-din), to effect the Rana's release. It is said that Gora and his nephew, Badal, two brave soldiers collected an army and went to get Ratan Sen freed. Then, Ala-ud-din again invaded Chittor. Padmini and another Rani, Nagmati by name, burnt themselves alive on the pyre on which Ratan Sen's body was laid. Ala-ud-din had only the ashes to see. This is another historical event that illustrates how sex-lust caused bloodshed. *O tempora, O mores !*

### Fall of Rana Bhim Dev

Another instance is that of Rana Bhim Dev. Mohd. Ghaznavi once invaded Somnath. The Rana had made full preparations to meet the invader and worsted him. But during the days that Rana camped there, he became deeply involved with a beautiful *Dev Dãsi*—temple dancing girl for whom the Pujari—(the official priest) had also fallen. The latter considered the Rana as his

*Temple of Somnath*

rival. He was fuming inwardly with anger and waited for an opportunity of wreaking vengeance on his rival. He entered into a conspiracy with the invader, thinking that, thereby he could humble the Rana and that he would be safe from the persecution of the foreigner, besides keeping the temple safe from pillage. But this was a false hope. So, at last, he opened a secret door, showing the invaders the way to enter, the way which they would never have thought of and about which the Rana had no worry in that the door was safe and fast. But what happened was that the invader destroyed the temple and took all the wealth that lay there. It is said that during the first night of the battle which was moonlit, the Raja was with the *Dev Dãsi* and was engaged in destroying his own prowess, his time and all that he had. Owing to his waywardness, the first stage of slavery of the nation was reached, over and above the fact that the temple priest, under the influence of passion, brought a slur on the name of religion and was instrumental in making his country a bondslave of the foreigners for generations afterwards.

## Napolean's downfall

Before Napolean came into power, Louis XVI and his dynasty ruled France. There too, sex-lust and luxury had increased considerably. Sex-lust had made even the Generals and the Ministers rapacious. At last, in 1786, a revolution took place and the lewd king, his queen and their well-known supporters were

put to the sword.

*Nepolean*

While this was going on, Napolean was gaining ground in establishing his sway. In his case, it was victory after victory. When he was 26, he lost his heart to 36-year old Josephine, who was beautiful but cruel. He married her. In 1804, when his coronation took place, he crowned her Empress of the French Empire. Sometimes afterwards, he divorced her and married a young woman, Marie Louise by name. Even then, he never forgot Josephine's charm and, in consequence, his passion for her went on growing. And as history says, on the eve of Waterloo, he had fallen morally. He could not, therefore, apply his mind to war-strategy in the right manner. As a result of his dirty thoughts, his stars declined. He was badly defeated and the world's most renowned military commander met a sad end. His generals, no doubt, contributed greatly to his downfall, but it cannot be denied that sex-lust was one of the factors because it affected adversely his faculty of concentration and physical fitness.

## Hitler's ill fate

*Hitler*

Hitler, who had shaken the whole world by his victories, was ultimately laid low because of his sex-lust. Hugo Jaeger, his personal photographer, had taken his pictures, which were published for the first time in 1970. These are testimony to the fact that, having lost himself in the pride of his early victories, Hitler came to be surrounded by lustful, beautiful women and when the desire was too much, he plunged into an orgy of vice, which resulted

ultimately in his steady decline. From the memoirs[1] written by Albert Speer, it is clear that Hitler had begun to lose all that he had won because of his love of indulgence. Hitler, as Speer has recorded, used to say, "Women are attracted towards me, because I am a bachelor." That is what happens to a cinema actor, who, when he marries, loses that charm which drew praise from women. Well, we know that, in his last days, in 1945, Hitler was in love with Eva Braun, who died along with him.

## The story of Alexander

One generally gets to read, in books on history, details of Alexander's militaristic campaigns and his glorious success in that field. Historians often do not give in their books a look into the personal, private and family-life of a monarch or emperor; they only give a king's conquests and the conditions of his country during his rule as if his personal life, his family circumstances and events at his home had nothing to do with his manner of running the affairs of the state and with his militaristic exploits. Here, however, we propose to give an insight into the personal traits and family influences on Alexander.

*Alexander*

It will be seen from a perusal of a brief account of Alexander's life that the real villain of the story was his mother and father King Philip, also played a significant part in influencing the later course of his life

1. *Tilte: "Inside the Third Reich"*

## Alexander's father Philip drank too much and was given to impulses of sex-lust

Historians consider Philip as one of the greatest monarchs the world has produced over the last twenty-three hundred years. He is considered to have been a man of utmost intelligence and ability who made Aristotle, the famous Greek Philosopher, and his friend. But, in many books it is also stated that Philip was a man of uncontrolled lusts and that he drank too much at feasts.

## Alexander's mother Olympias put negative thoughts into the mind of Alexander

A lady, named Olympia, who was the daughter of the King of Epirus, a country to the West of Macedonia, met King Philip at some religious gathering. The king, who was prone to impatient love impulses, had love-marriage with her. Alexander was born to him through this marriage. Theirs, Philip and his wife's, impulse of sex-lust turned into anger and heart burning. Soon Olympias and Philip were bitterly estranged. Plutarch has said in his book—'Life'—that Olympias did her best to set her son against his father. She wanted Alexander to be attached to her. She not only filled in the mind of Alexander hatred and jealousy for his father but also greed for conquests and lust for name and fame.

## Alexander insulted his father publicly

In 337 B.C., Philip married another lady who was a native Macedonian. Her name was Cleopatra. Philip was passionately in love with her. Plutarch has mentioned, in his book, a bad scene that occurred at Philip's marriage to Cleopatra. At the banquet on the occasion, all drank wine heavily. Attalus, the father of Cleopatra became intoxicated with liquor. In this state, he hoped that there would be a child by this marriage to give Philip a truly Macedonian heir. At this, Alexander got enraged. He cried loudly: "What then am I?" He then hurled his cup at Attalus. This made Philip furious. Plutarch has written that Philip stood up, drew his

sword but stumbled and fell because of heavy intoxication. Alexander saw this but he did not cool up; he was blind with anger, hatred and jealousy and taunted his father by saying: "Macedonians, see the general who would go from Europe to Asia! But he cannot get from one table to another!" He thus openly insulted his father. Next day, Alexander departed with his mother.

### Alexander's army's acts of barbarity and atrocity

Alexander marched towards Thebes. He took it and looted it. Alexander committed there extravagant violence. Plutarch has mentioned the story of massacre in Thebes. He has also mentioned that a Macedonian officer of Alexander's army entered a house in Thebes, inflicted unspeakable insults and injuries on the lady of the house and, at last, demanded from her gold and silver.

At last Alexander killed his stepmother also. In this way, we see that the lustful actions of father and angry, jealous and egoist mother's actions influenced Alexander so much that he became cruel, invader and away from family-relations and family love or happiness.

### An Example of Abhimanyu

Those who consider the *Mãhabhãrata* an authentic epic, say that Abhimanyu was a brave soldier, that he broke unaided through the battle-array of the enemy and fought single-handed with great soldiers. But as ill-luck would have it, he had an enervating experience at home with his wife, before he went to battle. And, that very day, he met defeat and death.

### Downfall of Maharaja Holkar of Indore

In 1917 and for some time after it, the then Maharaja Tukoji Rao Holkar of Indore was charmed by an Amritsar danseuse (Mumtaz) in Peshawar. He took Mumtaz to Indore. He was so much bewitched by her that, wherever he went, he took her there or arranged that she was there in advance. And, then, she bore

him a female child, which died soon after. The Maharaja kept her and her mother under watch so that they did not run away. But at last, in 1924, Mumtaz left him. He felt very miserable. He gave his trusted servants enough money and sent them to bring her back. And when all other means had failed, they planned to lift her bodily away from one Bawla, a Municipal Officer's place in whose custody she was staying in Bombay. In pursuance of this plan, they chased the car of this Commissioner and when it was going along Malabar Hill, they caused a collision with this car. They fell upon Bawla and wounded him. Taking her out of Bawla's car they put her in their own car and while they were trying to escape with her, some Englishmen returning from their club turned by chance towards where there was a noise. But when they saw that a woman was being attacked with knives by some men and she was screaming, they attacked these hooligans, shots were fired, knives were used and at last, one of the hooligans was caught. The police registered a case which came to be known all over India. Everyone knew that was all at the instance of the Maharaja. Nine men were charged by the police, one of these being Assistant A.D.C.of the Maharaja. Also a C.I.D. Inspector and an Adjutant General of Indore Army were also involved. According to the judge's verdict, Shafi Ahmad, Pushpeel Pande and Sham Rao were sentenced to death. The Privy Council rejected their appeal. Just picture to yourself what happened to these men for having got involved in the diabolical plans of a lustful man who is sent to perdition to be there for ever-after!

The British Government then informed the Maharaja that a Commission of Inquiry against him would be set up. He was told to appear before the Commission either to clear himself or to step down from the rulership. At last, in March 1926, Tukoji agreed to abdicate. Thus, not only did the Maharaja, lose his throne, but those who joined him or helped him in his devilish designs were either hanged or defamed, or at least suffered misery ever-afterwards.

## Instances from Greek, Egyptian, Roman and European History

And, if we were again to look over the history of the world from this point of view, we shall find that countries, which were once the most civilised and the most prosperous and which had sway over vast dominions, met later on, their total end, because the people were wrapt in luxuries and were under the sway of sensuality. The same conclusion is evident from what happened in the long-drawn out war in recent times. In spite of extraordinary military might, scientific means and weapons at the disposal of the U.S.A., this country of vast resources had to abandon Viet Nam on account of hard situations. One of the reasons was that the American soldiers were addicted to sex and luxury and were always so much entangled in lascivious affairs as to lose grip of events.

Take an instance of what happened in England and was reported widely. Mr. Publo, once Foreign Minister of the British Government, was involved in a scandal. It was sex-lust that brought his political life to a sad end. He had to resign his ministership. The whole of the ministry was shaken to its roots and boots, while the other countries poured ridicule on it. Coming nearer, we find that well-known persons also become the target of criticism. Even Field Marshal Lord Montgomery, was charged with homosexuality and, during the course of the 2nd World War, death of the person involved in his homosexuality affected him with sadness and affected his conduct of the war. This is what was said about him.

Again, take another such affair, of which the news appeared in the papers to say that some members of the American Senate had to resign, let alone getting a bad name. A lady said about one such member that he had employed her as clerk in his office, though she did not know typing or how to docket papers in files. The truth is that she was there to please him. She was entrusted with maintaining sexual relations with powerful members of the

Senate and exercising her influence to obtain their vote for specific laws. That woman herself described how she influenced them by her sexual relations with them and got certain laws passed in the Senate. There are several other similar, astonishing and pitiable tales to bring home to all that sex-lust has wreaked havoc with man. Even today, in the field of administration, finance and society, exceeding pollution has come in and is allowed to grow. For instance, as reported in news-papers, the well-known C.I.A. of America, taking advantage of man's moral weakness, has spread a wide net throughout the world in order to obtain secrets through the agency of beautiful women. In this manner, man, is in every field of his activity, led down the slope into hell itself.

In the weekly Blitz of February 5, 1977, it was said that many important persons like President Johnson, Nixon and Kennedy were abject slaves to sex-lust.

Here in Bharat, evil action with *Dev Dãsis* in temples is not rare. Even today, in several temples, obscene pictures are to be seen and atrocious activities come to light from time to time. If you look up the statistics of cases arising in law courts, very many of these will have reference to moral turpitude. How many more must have been blinded by sex-lust and denuded of reason! By reading through accounts of these cases, you will come to know that millions of families have broken up owing to the fires of sensuality.

Thus, the history of the world, its news and our reason proclaim loudly to warn people thus, **"Mark how great Maharajas lost their kingdoms because of this, how many countries have lost their solidarity and how many families plunged in misery!"** This vice snatches from us our vigour, bravery, fame, rulership, prosperity etc. It pollutes our reason and deprives us of fulfillment and success. We should abandon this vice and become great and noble, otherwise, we and our name will be wiped out if we do not listen to this, the very last warning.

# Chapter # 7

# Need of Brahmacharya

## What do the Medical Science and Intellect say?

In our country the Ayurvedic system of medicine has been in vogue from ancient times. *Dhanvatari* and *Sushruta* were the main exponents of the system. Their pupils once expressed a desire to learn about a method by means of which man could have a store of energy and continue to be healthy and free from disease. For this purpose, these brilliant specialists in medicine after conducting research and scientific investigations declared *Brahmacharya* to be the method. They said, "Celibacy is a supreme remedy, which saves man from disease, old age and death, besides giving him peace of mind, a bright countenance, a sharp memory and health. All bad things are wiped out by observing celibacy. And, so *Brahmacharya* is invaluable; it is *elixir* itself."[1]

They have not called it an elixir, without any reason, as one might say or think. But, those great doctors knew what that special quality was which ensured freedom from disease. They were scientists. They knew the science of chemistry and also the qualities and characteristics of things. How could they at all treat diseases if they did not know the effect of these 'things' and herbs? They knew well the anatomy of the body. They had the knowledge of how disease and old age affected man's vigour and activities

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1. *मृत्युव्याधिजरानाशी पीयूषं परमौषधम्।*
*ब्रह्मचर्य महद् रत्नं सत्यमेव वदाम्यहम्।।*
*शान्तिं कान्तिं स्मृतिं ज्ञानं आरोग्यन्चापि सन्ततिम।*
*या इच्छति महद्धर्मं ब्रह्मचर्य चरेद्रिह।।*
*ब्रह्मचर्य परं ज्ञानं ब्रह्मचर्य परं बलम्।*
*सर्वलक्षणहीनत्वं हन्यते ब्रह्मचर्यया।।*

and brought death. As they knew all these things scientifically, they extolled *Brahmacharya*.

## Why the ancient specialists in medicine and chemistry considered Brahmacharya as the highest life drug?

The ancient specialists in medicine i.e. the knowers of the chemistry of man had, on the basis of their scientific discoveries, concluded that the food that man eats passes through seven processes of conversion. When it is thoroughly digested, it first becomes a juice, from which by degrees it becomes blood, flesh, fat, bone and marrow, and then is converted into semen which is the energy of the body.[2] These are the seven things, as they found, that make the body, and while existing therein they hold the body in the condition in which we see it. These seven things are called elements[3] (of minerals). Their scientific investigations led to the fact that elements are in the process of getting transformed from one to another in five days and one and a half *ghadi*.[4] According to this calculation, after about 40 days and 9 *ghadis* 3 hours and 36 minutes, it becomes semen. They arrived at another fact which is that a maund of food becomes one seer of blood. One fortieth of one seer of blood i.e. 2 *tolas*, becomes semen. This means that if man loses energy in one intercourse, he wastes one month's earning. Thus, according to Ayurveda, it is like a gardener who having spent care, time and energy over planting flowers, watering them, taking care of them and doing other jobs pertaining to them and reaping one maund of flowers, throws the essence of it all into a gutter, i.e. sweet perfume is consigned to a sewer.

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2. *रसाद्रत्क्तं ततो मांसां, मांसाद्मेद: प्रजायते।*
*मेदादस्थि ततो मज्जा, मज्जाया: शुक्र सम्भव: ।।*
3. *एते सप्त स्वयं स्थित्वा देहं दधति यन्नृणाम्।*
*रसासृन्मांसमेदोऽस्थि मज्जा शुक्राणि धातव: ।।*
4. *धातौ रसादौ मज्जान्ते प्रत्येकं क्रामतो रस: ।*
*अहोरात्रात्स्वयं पंच सार्द्ध दंडंच तिष्ठति।।*

## Indulgence leads to constant squeezing of body and premature death

Only when they had observed and learnt about these processes they said, "as long as this essence remains in the body, man lives. Otherwise he dies."[5] They had learnt the secret that this essence, the seventh and the last, manifests itself in one's prowess, valour and bravery. It (semen) is to be found everywhere in the body, and through it man acquires beaming satisfaction and strength. And in his life zeal, courage, youth, brightness and prowess are being built. Now and again, they have exhorted people to conserve this prowess, because if it was lost, life would become hollow and would be as good as lost. Diseases somehow settle in the body, and death is looming over him at all moments.

As already mentioned, ancient systems believe that energy i.e. the essence of life,[6] is part of the body. And if anyone indulges in sexual intercourse, the whole of his body receives a push downwards i.e. a damage that affects the whole of his physical frame. A man given to it is very much like a sugarcane stick with its juice squeezed out. Such a one is like an almond or a flower whose essence is pressed out in a machine. Imagine a lemon being pressed hard between the two surfaces of a lemon press. So is a lustful person being squeezed.[7] When they had thus learnt that *Brahmacharya* is the pillar of life[8] and that by losing this seventh element, the semen, man becomes diseased, old and liable to death, they were right in saying that loss of semen is loss of life.

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5. *यावद् बिन्दु स्थितो देहे तावद् बिन्दुर्न गच्छति। (यो.चू.उ.)*
6. *ओज: सर्वशरीरस्थं स्निग्धं शीतं स्थिरं सितम्।*
   *सोमात्मकं शरीरस्थ बलपुष्टिकरं मतम्।। –शार्न्धिर*
7. *।था पयसि सर्पिस्तु गुड़श्चेक्षुरसे यथा।*
   *एवंहि सकले काये शुक्रं तिष्ठति देहिनाम्।।*
8. *गर्भबीज वपु: सारो जीवनाश्रय उत्तम:।*

**Their experience of treatment of patients**

Their experience of treatment of patients strengthened their belief that falling a victim to lust leads to paralysis, hysteria, consumption, swoons, insanity, loss of appetite, presence of gas, diseases of blood, nervousness, giddiness, lowering of the memory level, arthritis and other diseases of several kinds. Analysis proves that such a one's face is usually pale and his mind and body weak; he feels a burning in his eyes and even small tasks appear huge to him and his zeal is diminished; he feels easily fatigued and is in a state of lassitude. Many other alarming symptoms are evident in his life. He who indulges in this unholy act will tell you that he feels fatigued soon after and weakened all over. If this is his pitiable state, will it not become the cause of his death? Should not it be regarded as the way to hell? The action which kills his zest, decreases his efficiency and brings laziness into his being, causes a loss of bodily and mental strength which allows diseases and old age to get the better of him—is it not then to be considered the worst enemy of man? Lust drags man to death, deprives him of reason, for doesn't he foolishly fritter away his one month's earning in a moment and turns to be bankrupt. Knowingly he courts death, and even when advised against this unholy act, he is a prey to a strange kind of mental weakness, which is a form of disease. He flares at every little happening because his temper is easily irritated for want of mental strength. He is happy at one moment and

*Vice like a snake in one's ownself, biting him with sexual desires, kills him from within*

the next moment he is even miserable. Weakness and fidgetiness make inroads on him. Having begun a task, he gives it up sooner than expected. His interest in holy works is low, or is soon turned into disgust. He does not get the desired satisfaction and peace of mind when he has done any work and even defies the advice of experienced persons. It has been observed that those who indulge frequently in sex are prone to suicide, because it begins to dawn on them that they have wasted the very essence of their lives. Isn't then this vice like a snake in one's ownself, biting him with sexual desires and kills him from within.

## Attainment of virtues through Brahmacharya

On the contrary, those, who observe celibacy and do not let their thoughts be polluted, have in them the ability to endure hardships and the competence to possess courage, boldness, zest, faith, good manners, stable reason, strength of mind and interest in the job in hand. From their lips streams forth the power of language; in their words lies a fund of sweetness and strength; for them concentration is easy and they can handle successfully long and arduous tasks. These are the attributes that take man to the top of the ladder and ensure his ultimate well-being. This is that real happiness which man should aspire for and which forms the base of real peace. There it is that elevates man to become a deity to be looked at. That is why it is said in a nutshell, "purity is the source of peace and prosperity". Also those, who refer to the scriptures, say, "Discharge of semen is death and conservation of semen is life. Put in your best endeavour to maintain celibacy."[9] Those, who depend upon the scriptures, say that even Lord Shiva says that success in all respects depends upon celibacy. What is there that is not attained thereby?[10] Why should, therefore, not

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9. *मरणं बिन्दुपातेन जीवनं बिन्दुधारणात्।*
*तस्मादतिप्रयत्नेन कुरुते बिन्दुधारणम्।। –शिव संहिता*

10. *सिद्धे बिन्दौ महारत्ने किं न सिद्धयति भूतले:*
*यस्य प्रसादान्महिमा ममाप्येतादृशोएभवत्।*

man observe *Brahmacharya*?

## Psychological approach

Viewed from the point of view of psychology, students addicted to sex are not successful in studies in contrast with those who maintain chastity. For, the latter's minds are not involved in useless thoughts but are duly calm, because they are not entrapped in thoughts of lust. Neither name nor features tempt them and they are therefore not chameleon like but are as steady as the Pole Star. They do not surrender themselves to excitement because the question of fatigue caused by indulgence does not arise in their case. Their attention is not dispersed, but centred on their studies. Naturally their results are good.

## Spiritual Development

The advantages of chastity already mentioned are of considerable help in the matter of spiritual development. For instance, stability in one's habits and outlook help concentration, because dirty thoughts do not arise in him and he progresses on the path of virtue. He is not liable to much excitement and so tolerance develops in him. In order to be free from diseases, old age, physical weakness etc., he can become highly efficient in spiritual efforts also and earn the good wishes of one and all by doing divine service to them. By dint of self-control and mental restraint, he succeeds in fulfilling other vows also as he has by then conquered the other vices. The most important achievements of his are that of storing strength, increase in zeal, development of mental power and stability of reason, which flow from *Brahmacharya*. Nothing is impossible for him to do. He does not fear death. Difficulties do not daunt him. On the other hand, he faces courageously all the difficulties that do appear on the path of Truth, of faith in God and of stability in Yoga. Thus, if *Brahmacharya* is needed by all, it is needed most on the path of spiritual progress, because no one without this requisite

qualification has ever been seen to possess tolerance, culture, inalienable faith, adherence to principles, calmness and coolness of mind, courage, concentration, conquest of sleep and of laziness. In the absence of these qualities the question of his being linked in Yoga with God does not arise at all.

**Slow poisoning of self for false and momentary pleasure**

From the above, it is clear that to blow our brains out by means of sexual indulgence is to arrange one's own death by assembling all the appendages of one's funeral. The senseless man feels that he has pleasure, but this transitory pleasure soon results in sorrow. Imagine a rat, tormented by heat and taking shelter from the sun's torments in the shade of a snake's head. The rat may have a feeling that it is resting in a shade though it is certain that the snake will make a meal of it the next moment. The one that finds pleasure in sex and this rat—both are similarly foolish by offering themselves to death. Don't we see that man feels badly mauled? He hates himself. His mind is affected and the result is that his life-span is restricted. Does he not thus commit suicide? The effect on his eyes, joints, thighs, hips, waist, etc., and on the besieged brain, beset by sex, is exceedingly damaging. The man, blinded by passion, pours his life-force into fire in the same manner in which a moth like a blind being, is drawn towards light and gets itself consumed. He loses his vigour and strikes at the very root of his spiritual evolution, and foolishly lets himself be destroyed by the fires of passion. I wish man employed his reason, intellect and will-power to overcome this enemy, and then acquire the key to the unlimited treasures of bliss.

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# Chapter # 8

## Sex-lust is the root cause of all vices

God has now made us understand thoroughly that lust is the deadliest of our enemies, which appear in the form of other vices, which have their origin in lust. How is lust the root cause of these vices?

Some people take lust to mean just a desire. Unholy thoughts give rise to vices, but the root of sexual desire is—the awareness of the physical body, its features, touch, association, etc., which awareness indicates unholy longings. In a state of sensuality, man's mind is pervaded by love of his own body and attachment to woman, the extreme state of body-consciousness. And when coitus results in reproduction, man's attachments are centred on his children, wife and possessions. When there is obstruction to indulgence in sexual pleasures or the woman who is the object of his desire or the children of his desire are in trouble or when any of his wishes, of whatever kind they be, are being thwarted, **anger** is born in him. That is how lust leads to anger. And, when he wishes to save his wife and children from trouble or to fulfil their material needs, a man cannot but become **greedy**. In that situation, he is busy thinking of how he would be able to amass as much wealth as he can to provide all comforts to them, build houses and hoard wealth; thus, **attachment** evolves. At that time he begins to think that he is the head of the family, husband of the mistress of the house, father of his children and is saying to himself, "I am Mr. So and So, hold such and such a position and own all this wealth", and surely he is now fully in the grip of **pride**!

This shows that sex-lust, the root of all vices, which in turn are the cause of all sufferings, should be extirpated. To destroy it, we have to put an end to body-consciousness and to end the latter it is necessary to keep away sedulously from ignorance.

Removal of ignorance and cultivation of soul-consciousness can be accomplished by means of spiritual *Gyãn* and *Yoga* being at present taught by the Knowledgful Supreme Soul Incorporeal God Father Shiva. And the truth, obscured to most of us, is that instruction in *Gyãn* and *Yoga* is given by Him who spoke in the Gita when He came into the world where reproduction was by means of sex only, and to those whose life-style was conditioned by sexuality, that was the time when the power of Yoga and of true religion was completely gone. In other words, when religion had decayed and was being disregarded by man, as it is at the present time. Sensible people should receive direct from Him *Gyãn* and *Yoga* to be able to conquer lust. Now has come the time, and the opportunity, to replace the present irreligious, body-conscious and unholy world by those people who remain in remembrance of God, and are completely holy.

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## Chapter # 9

# All respect for scriptures except propagating indulgence in vices

In order to understand the importance of *Brahmacharya*, we should remember that all religions and scriptures accept salvation and fruition as man's object for which they invariably recommend observance of *Brahmacharya*. For instance, the Vedas enjoin austerity in order to reach the highest stage and aspirants for this stage observe *Brahmacharya* thoroughly.[1] Real austerity consists in shunning sexual relations. The Gita says almost the same thing.[2]

### Brahmacharya is the highest kind of austerity as well highest sacrifice

Sacrifices and austerity are the methods explained in the scriptures in order to attain God-realisation. And, *Brahmacharya* is extolled as the highest kind of austerity and the highest sacrifice. The *Tantra Shãstra* says, "That which is commonly called *tapa* is but an ordinary thing. The highest *tapa* is chastity. He who by virtue of chastity is on the upward march is not merely a man but

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1. *सर्वे सदा यत्पदमामनन्ति*
   *तपाँऽसि सर्वाणि च यद्वदन्ति।*
   *यदिच्छन्तो ब्रह्मचर्यं चरन्ति*
   *तत्ते पदं संग्रहे ब्रवीम्योमित्येतत्।। 2.15 – कठोपनिषद्*
2. *यदक्षरं वेदविदो वदन्ति*
   *विशन्ति यद्यतयो वीतरागा:*
   *यदिच्छन्तो ब्रह्मचर्यं चरन्ति*
   *तत्तेपदं संग्रहेण प्रवक्ष्ये।।8.11 – गीता*

a deity.[3] In other words, man becomes a deity by observing celibacy and he alone, as the *Prashnopanishad* says, goes to heaven."[4]

Similarly, the sacrifice that leads to realisation of God and of self is really observance of chastity. As for example, *Chhandogya Upanishad* says, "Real *Yagna* is what *Brahmacharya* is; he who observes it is a seer and realises God. By means of it, man knows and has real experience of the Lord.[5]

Now and again the *Upanishads* have expounded the importance of *Brahmacharya* on the path of self-realisation. One of the Upanishads says, "The soul that is the embodiment of light and dwells in this body can be seen by means of purification through austerity *(Tapasya);* for which true knowledge and *Brahmacharya* are the *sine qua non.*[6] There is in the Vedas and scriptures repeated mention of the truth that through *Brahmacharya* man can become a deity and attain salvation.[7] *The Atharva Veda* declares that deities conquered death by this

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3. *न तपस्तप इत्याहु ब्रह्मचर्य तपोत्तमम्*
   *ऊध्वरिता भवेद्यस्तु स देवो न तु मानुष्ः।* – तन्त्रशास्त्र
4. *तेषामेवैष: स्वर्ग लोको येशां*
   *तपो ब्रह्मचर्य येषु सत्यं प्रतिष्ठिम्।* – प्रश्नोपनिषद
5. *अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव।*
   *तद ब्रह्मचर्यणेह्येव व यो ज्ञाता तं विदन्तेऽयं*
   *यदिष्टमित्याचक्षते ब्रह्मचर्यमेव।*
   *तद ब्रह्मचर्येणहयेव इष्ट्वाऽऽत्मानेमनुविन्दन्ते।*
6. *अन्त: शरीरे ज्योतिर्मयो ही शुभ्रो*
   *यं पश्यन्तियतत: क्षीणदोषा:।*
   *सत्येन लभ्यस्तपसा ह्येष: आत्मा*
   *सम्यक्ज्ञानने ब्रह्मचर्येण नित्यम्।।*
7. *ब्रह्मचर्य प्रतिष्ठाया वीर्यलाभो भवत्यति।*
   *सुरत्वं मानवो याति चान्ते याति परां गतिम्।।*

means alone.[8] Thus, in matters spiritual where endeavour is necessary, merely observing a rule in letter will not do, because exercising restraint is an inexorable condition to fulfil. That we have to be strictly and wholly chaste, has been clearly stated by Manu, the famous law-giver of ancient times saying that he who gives up chastity is a fallen man.[9]

## Brahmacharya is the highest duty as well as highest attainment

And, here is *The Mahabharata* telling us that chastity is the highest duty of man.[10] A chaste person who means to progress in spirituality finds all his sins destroyed thereby.[11] Kapila, the founder of the *Sãnkhya* system of philosophy, has said that Brahmacharya ensures all kinds of strength of body, mind, reason and the soul.[12] *The Chhandogya Upanishad,* one of the main Upanishads, has gone so far as to declare that alone Brahmacharya is a great reward that one might get by studying the Vedas. That is, the degree of control of one's senses and powers of the mind that may come from studying the Vedas and teaching them, i.e. the degree of self-purification acquired thereby, is what can be obtained by observing chastity.[13]

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8. ब्रह्मचर्येण तपसा देवा मृत्युमुपाघ्नत।
इन्द्रो ह ब्रह्मचर्येण देवेभ्य: स्वराभात। – अथर्ववेद 11/5/19
9. यमान् सेवते सततं न नियमान् केवलान् बुध:।
यमान् पतत्यकुर्वाणो नियमान् केवलान् भजन्।।
10. ब्रह्मचर्य परमो धर्म: (महा. आदि. 169.71)
11. सत्ये रतानां सततं दातानामूर्ध्वरेतसाम्
ब्रह्मचर्य देहद्राजन सर्वपापान्युपासितम्।
12. ब्रह्मचर्य प्रतिष्ठायां वीर्य लाभ:।
13. एकतश्चतुरो वेदा: ब्रह्मचर्य तथैकत:।

## Praise of Brahmacharya by the founders of various religions

We know that founders of various religious systems practised celibacy, and not merely instructed but also exhorted others to observe celibacy. God, the Sermoniser of Gita, Whose aim was to re-establish true religion and to exterminate irreligion, did also declare lust to be the gateway to hell and praised celibacy. It has been praised by others also who later on founded and propagated their respective religious systems. The Messiah himself was a celibate and exhorted others to be chaste. "God loves the celibate's life and therefore, self control and purity are ordained by Him." Also the Buddha and Vardaman Mahavir have laid great stress on *Brahmacharya*.

Shankaracharya was never tired of advising the people to abjure sex and to observe celibacy. "When celibacy has become spontaneous with man, he will easily meet the Supreme Soul." He regards sex as more destructive than even the snakes' poison. A man dies when he takes poison but poison in the form of sex, kills a man at sight.[14]

While emphasising *Brahmacharya* Ramakrishna Param Hansa considers its observance as natural to him and, therefore, easy. "The whole world is of the Mother's form. Where is then room for sex or wicked thoughts? What trouble is there then in observing Brahmacharya?"

Swami Vivekananda says, "We need chaste men whose blood vessels and veins are strong as steel, and in whose body there dwells the mind that is made of the stuff of a thunderbolt."

Tolstoy says, "In order to establish peace and happiness, both man and woman must observe chastity."

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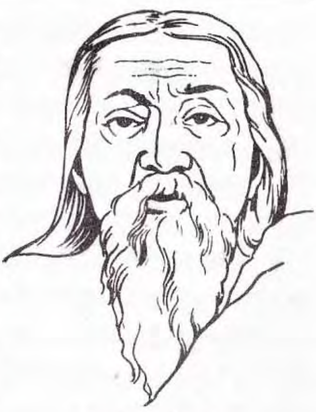
*14. दोषेण तीव्रो विषय: कृष्ण सर्प विषादपि।*
*विषं निहन्ति भोक्तारं चक्षु पाप्यहम्।। – विवेक चूड़ामणि*

Sri Aurobindo, the eminent yogi, says, "*Brahmacharya* and yoga are the ways to happiness."


*Sri Aurobindo*

Swami Ramatirth has forcefully expounded the value of observance of *Brahmacharya*. "Purity, yes, you will have to protect it with all your might, otherwise the wheels of evolution will crush you. Purity is the only source of hope for you. Just as the results of biological reproduction have forbidden marriages between near relations, so the prime condition to fulfil in order to live is that your mind is untouched by lust."

Rishi Dayanand, the founder of the Arya Samaj, has extolled *Brahmacharya* by explaining how by dint of it the health, intelligence, energy and courage we acquire, ensures unique happiness.[15]

*Rishi Dayanand*

Thus, it is clear that all the great teachers, propounders of various systems and savants have advised people again and again to observe celibacy.[16] Well, it has been observed in the present degraded times that he, who is addicted to excessive indulgence or looks at women in an unholy way, is declared to be without character. And that means that the two terms, good conduct and Brahmacharya are convertible terms. Celibacy has been regarded by the scriptures as the means of transforming the bad into the good man, which amounts to what is meant by converting a beggar, a supplicant

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15. सत्यार्थ प्रकाश, चौथा समुल्लास।

16. प्राणभूतं चरित्रस्य, परब्रह्मैककारणम्  समाचरन् ब्रह्मचर्य, पूजितैरपि पूज्यते।।

into a worship worthy being. In those times Brahmacharya was native to the character of the souls,[17] and *Ãcharyas* were invariably chaste as stated in *Atharva Veda* in clear terms.[18] It was nothing extraordinary to make this declaration because then *Brahmacharya* was regarded as the only means of ferrying oneself across the river of sorrow[19] that this world is.

The religious teachers and propounders mentioned above were celibates. Jesus lived a celibate and he forbade looking amorously at women as amounting to the sexual act itself. The story of Buddha and Mahavir is well-known to all. It was for the sake of self-realisation that Gautam Buddha left home and his beautiful wife, and the wise Vardaman became a Mahavir (a uniquely brave man), because he fought and conquered lust and the attendant vices.

Ãdi Shankarcharya didn't marry at all and in a singular manner he got himself released from home. Swami Dayanand had to fight forces at home, but by his perseverance he gave a fight to these forces and succeeded in becoming a celibate.

Swami Ramkrishna was, no doubt, married, but being on the spiritual path he looked upon his wife as mother and observed Brahmacharya. Swami Vivekanand was a life-long *Brahmachari* though he took the formal vow after Ramkrishna's death and became a monk.

## Better follow than preach

What we observe now is that the founders of religions and scriptures do praise *Brahmacharya* and observe it, but their 'followers' do not. Now-a-days there are millions of people who consider themselves followers or believers in religion but they

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17. ब्रह्मचर्य परम ज्ञानं, ब्रह्मचर्य परं बलम् । ब्रह्मचर्यमयों ह्यात्मा, ब्रह्मचर्येण तिष्ठिति।।

18. आचार्यो ब्रह्मचारी। – अथर्व 11/5/16

19. समुद्रतरणे यद्वत् उपायो नौः प्रकीर्तिता।
संसार तरणे तद्वत् ब्रह्मचर्य प्रकीर्तितम्।।

have become slaves to sex. In the morning they attend religious meetings or discourses, but at home they are different beings. Though they are told to attend discourses and talks on God, yet they are addicted to sex-stories, which are seen on the screen or read about in novels. They think that society has permitted marriage to allow sex, as if marriage grants a licence for sexual indulgence, though the *Shãstras* declare it unequivocally that marriage is not for sex.[20] They are warned that prowess, vigour and reason are exterminated thereby.[21] Even then the skin or the flesh tempts them into sex. They are always conscious of the awareness of one being a man and the other a woman, and their outlook is determined by sex. That is, their mind and their reason are in the coils of sexual indulgence. How ridiculous, even shameful, that while they name great teachers and savants whose followers they call themselves, their actions run counter to the instructions they receive. A follower must follow in the footsteps of his guide. Otherwise, it would be wrong of him to call himself a follower.

Let alone the question whether these followers conform to the example of these religious *Ãcharyas,* the situation today is such that anyone in a family wishing to observe celibacy is severely criticised by others and has to face hurdles set by them in his path. They entertain hostility to him. Their attitude is very deplorable.

**Isn't it a great sin to prevent anybody from observing *Brahmacharya* in face of what the scriptures declare about it as the highest duty, the greatest sacrifice, the real *Yagna,* the fundamental form of the soul, the basic spirit that should guide our activities, the means of acquiring health, peace and prosperity and the giver of all that is said to be obtained by studying all the Vedas and, most of all, the ultimate goal, the realisation of the self and the Supreme Soul? Everyone's life is invaluable and therefore if any individual desires**

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*20. विवाहो न विलासार्थः*

*21. तेजो बुद्धि बल ध्वंसो विलासात् प्रभवेत्खलु।*

**to attain the ultimate goal of life, i.e. yearns to achieve real happiness, peace of mind and divine bliss, it would be an unpardonable sin from the spiritual point of view to stand in his way. In short, it is sinning against God to obstruct a *Brahmachari's* path. Just as it is cruel to prevent a thirsty person from taking water, so it is to become a rank sinner to prevent anyone from slaking his thirst for the elixir, that celibacy is.**

**Those persons who believe that sexual relations are natural acts or they have the right to indulge therein are, to say the least, misguided. If these persons were right, the scriptures wouldn't declare lust to be more deadly than poison or that it leads to one's ruination. The strange thing is that, on the one hand, they respect the *Shastras* and on the other, defer practising what these texts say.**

There is a story of olden times—once upon a time dirty water used to come down a gutter, which was not siphoned, as is usual, into any pipe, nor was the gutter covered. So, the passers-by got sprays of that dirty water. Their clothes were dirtied and they had to bathe once more. So, on a certain day the *Panchas* (members of the village council) went up to the owner of the house from where the gutter brought down dirty water. He received them politely and took them in. He asked them what had brought them there. He was told to remove that gutter from its present position, as the dirty water that it brings down is a nuisance to all who pass that way. Having heard them out and heard them with

*My dear sirs, what you say is all right, but the gutter will remain as its is.*

all courtesy, he replied, "My dear sirs, what you say is all right, but the gutter will remain as it is." If the gutter was to continue in its present position, there was no point in his declaring that the visitors' suggestion was all right as his statement was simply contradictory. Exactly similar is the case of those who say that they accept all that such and such a scripture says, or that they are the followers (or, may be pupils) of such and such a religious teacher. But, so far as translation of scriptural advice into practice is concerned no one's daily life goes according to it and they say: "Yes, we accept whole-heartedly the dictum that sex is a dreadful vice, but the gutter of indulgence will continue as it is!"

Following the same line of thinking, some people before joining Brahma Kumaris Ishwariya Vishwa Vidyalaya say that it is very difficult to give up sexual indulgence. But when they have received divine knowledge and instructions in Yoga to enable them to conquer it, they find it as easy to do so as it is 'to take a hair from out of butter'. Yes, it is only a change of outlook that is needed. When man has transformed body-consciousness by the awareness that he is a soul, that all other human beings are souls and that he and all of them are brothers in the family of the Supreme Soul, the thought of indulging in sex disappears by itself.

*Sister, it is very difficult to give up sexual indulgence.*

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# Chapter # 10

# Is sexual relation forbidden in a family life according to spiritual injunctions?

People, when advised to stop indulging in sex which is a poison in fact, say, "We admit that lust is poison, but if poison is taken as and when prescribed by a doctor and taken in proper doses, it is not harmful but useful! And, if man therefore, controlled his senses and indulged in sex only according to scriptural injunctions, what harm is there? *Shãstras* have allowed sex in women's critical period. Shãstras and *Smritis* say that if a householder goes to bed with his wife only in that critical period, he is a *Bı ahmachari* even though he lives a family life.[1] No doubt, *Shãstras* have denounced excessive indulgence, but at the same time permitted it at selected period. Hence, there should be no point in forbidding it totally.

### Was complete celibacy being observed in the hoary past?

To make our point clear, we have to remember that in those good olden days referred to in *Shãstras* every individual observed celibacy in all respects. Complete celibacy means being chaste in thought, word and deed.[2] *Manu*, the law giver, has said that every boy should be put to school and during the days of studentship

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1. ऋतावृतौ स्वदारेषु संगतिर्या विधानतः।
   ब्रह्मचर्य तदैवोक्त गृहस्थाश्रमवासिनाम्।। —याज्ञवल्क्य
   (ii) ऋतुकालाभिगमनं ब्रह्मचर्यमिवोच्यते।
   (iii) ऋतौ भार्यामुपेदात् ब्रह्मचर्य भवति यत्र तत्राश्रमेवसन्।
2. कायेन मनसा वाचा, सर्वावस्थासु सर्वदा।
   सर्वत्र मैथुनं-त्यागो, ब्रह्मचर्य प्रचक्षते।।

should be celibate at least for 12 years, if not for 48 years, or 36 years or 24 years.[3] Thus, 25 years was the norm for celibacy, which was to be followed fully, though it was considered better to be a celibate for the first 48 years of one's life.

The boy who went to school to receive religious instruction, was said to have been born anew though everyone's birth, a biological event, takes place through the relationship between his mother and father. But the student, when he has entered school (Gurukul), has died so to say in respect of his former self. He then tries to put on new tendencies as one would put on new clothes, and is not attached in any manner to his parents. This new life, due to knowledge, was considered an excellent life,[4] and because of this transformation he was called a *Dvija* (twice-born). When his parents handed him over to the care of the *Ãchãrya* (teacher), they understood they were sending their child over to death, called *Yama*. Thus all links with them were severed at one stroke and the teacher was regarded as death[5] (i.e. a bringer-in of a new life by putting an end to the pre-school life). The *Ãchãrya* was aware of his functions as death, and accepted the Brahmachari boy as his pupil.[6] There was no attachment between one person and another, and the student also had, in the spirit of complete detachment, entered a new life to transform his former tendencies. Keeping these facts in view you have to ask yourself whether now-a-days any such example is available. No, none.

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3. *वेदानधीत्य वेदौ वेदं वापि यथा क्रमम्।*
*अविलुप्तं ब्रह्मचर्य गृहस्थाश्रमविशेत।।*
*(i) द्वादश वर्षाणि प्रति वेदं ब्रह्मचर्य गृहाण व ब्रह्मचर्यं चर।*
4. *स हि विद्यातस्त जनयति। तच्छ्रेष्ठं जन्म।*
*शरीरमेव मातापितरौ जन्यत:।। (आप. ध.सू. 1/1 75-117)*
5. *आचार्यों मृत्यु:– अथर्व वेद।*
6. *मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन् भूतात्पूरुष यमाय।*
*तमांब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि।। (अथर्व. 6/133 /3)*

So, now that a boy also even uptil 12 years of his age does not remain chaste in word and thought, always and everywhere, and in all respects. He seldom tries to change his ways i.e. is not a new man as he ought to be by means of spiritual knowledge, nor does study rightly and attentively to acquire knowledge, about himself and God, particularly because the atmosphere outside is not conducive to this kind of study. Then how can he, a young boy be ever eligible to enter family life? The rule is that entry into family life is to take place only when he has correctly observed the tenets of *Brahmacharya*.[7] Then and then only the procreation of disciplined and good children was allowed.

Those schools in ancient times, located far away from madding crowds, were managed by learned, loving, patriotic and eminently pious teachers. In those schools, discipline and rules were followed strictly rather than broken. Those *Gurukuls* of olden times were thus convents in their truest sense.

### Contradistinction between man and animal

There is yet another point to consider. Animals too have their periods. Never do animals have sexual intercourse without a view to procreation during such periods. It has been commonly observed that the female of the animal would never allow the male to mate except during that period. If at all, which is very seldom, the male is so stupid as not to control itself, she would kick, flick him away, or attack him. An animal, several times more powerful than man, would have sex only during that period with no other aim than procreation. If man indulges every now and then it is not a good thing at all. He will then be acting like a stupid animal. Man is not physically so strong as an animal, and is yet regarded as the highest of living beings. If he were to have sex frequently, it is certainly not a good thing. And the *Shāstras*

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7. *ब्रह्मचर्य समाप्याय गृह धर्म समाचारेत*
*ऋणत्रय: विमुक्त्यर्थ धर्मेणोत्पादयेत् प्रजाम्।*

permit sexual intercourse only when procreation is the aim, and that too only after he has reached the age of 24 years (if it cannot be 48 years or even 36 years) and after he has completed his studies as a true celibate. And, how in view of this, is it reasonable or moral or even decent to cast to the winds all directions and exercise his authority simply to satisfy an animal passion? What happens now a days is that sex is almost a daily routine, to be had when one likes. Not to speak of maintaining celibacy upto 48 or 36, or even 24 years of age, he does not acquire knowledge about the soul and the Supreme Soul and fights shy of any attempt to cast off attachments. Has he then any justification or right to entry into matrimony and for his right to procreate? Doesn't the devil quote scriptures on his side?

Hence, it is imperative for man to observe, for a period of 24 years, complete celibacy in thought, word and deed, and without a break, at all times, everywhere and in all circumstances, and then be born 'anew' and become a *Dvija* by dint of spiritual knowledge. When these conditions are satisfied, only then he may think of entry into matrimony. And that is what the scriptures truly tell us.

## Restrictions

As already mentioned above, not only the rules applicable to the period should be followed, but the 11th, 15th day of the bright and dark fortnights, *Janmasthtami* and the day on which a religious rite is performed, are declared prohibited days. If all these days were enumerated, there is hardly a day in a year when sex may be permitted. Do not the scriptures thus impress it upon man to bind himself with one restriction or the other, so that he does not have a chance to degrade himself by the sexual act.

## Character for marriage

Yet another point made by the *Shãstras* is—the girl should not be given in marriage to a low, ugly or wicked man. If anyone

marries his daughter to a characterless man, he will become an evil spirit.,[8] a ghost. The reason is plain. A marriage tie of this type will lead to the degradation of both. Even if one wheel of a carriage is unhinged or does not move straight or is about to be loose, the whole of the vehicle is in shambles. Geneticists of today bring together only two good animals with a view to improving cattle. Contrast this procedure with marriage among human beings. Wealth and dowry determine alliances and not considerations of character and conduct, as prescribed by the *Shãstras*. How should marriage of two persons be correct before they have built their character on the basis of spiritual learning? Only he will give his daughter in marriage to a disreputable man, who violates holy laws and is prepared to become an evil spirit.

As already mentioned before, the girl too should have fully observed *Brahmacharya* before being married.[9]

Besides we have to keep in view the fact that restrictions have been framed by wise men after having given due consideration to the place, time, age and other circumstances. There was a time when the government did not place any restriction on having as many as ten children. There might then have been cases of those who won awards for bringing more children into existence. But times have changed absolutely. The government has taken steps to implement the programme of sterilisation, and only two children are allowed to each couple. And, if we observe the spirit of the *Shãstras*, we would find that even one child by a couple, is not to be born; it may be clearly understood, both husband and wife have not observed true *Brahmacharya* before they are to enter matrimony and are, therefore, not characterful. It is through such degraded alliances

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8. कन्यां यच्छति वृद्धाय नीचाय धनलिप्सया।
   कुरूपाय कुशीलाय स प्रेत् जायते नर:।। – स्कन्ध
9. ब्रह्मचर्येण कन्या युवान विन्दते पतिम।
   अनडवांन ब्रह्मचर्येण अश्वो घासं जिगीर्षति।

and consequent procreation corruption has become rampant. Corruption is born of and feeds upon fickleness of mind, criminal tendencies and ignorance.

### Brahmacharya for life-time

Regarding the division of life into four periods, most people take it to mean that Brahmacharya has to be observed till he or she reaches 25 years of age. But, this is not the right view. These very Shãstras say that Brahmacharya has four grades, that of the first 25 years being the lowest in scale. For instance, in the *Chhandogya Upanishad* it is said clearly that 25 years is the lower limit,[10] that uptil 44 years[11] it is medium and that uptil 48 years, it is the best.[12] That leads us to conclude that he who observes *Brahmacharya* throughout his life is the highest.[13] But, if someone is not able for one reason or another to go up to that point, he could enter a family man's life at 48 years or at 44 years. Well, the period of forest life and life of renunciation (*Sanyãs*) should be strictly that of celibacy. Scriptures have gone so far as to say that even if one wishes to continue his chastity up to old age, he could do so without any necessity to enter matrimony.[14] Girls

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10. *पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रात: सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रात: सवनं तदस्य वसवोऽवायत्ता: प्राणा वाव वसव एते हीदँ सर्व वासयन्ति।*
11. *अथयानि चतुश्चत्वारि शद्वर्षाणि तन्माध्यान्दि सवनं चतुश्चत्वारि शदक्षरा विष्टुप् त्रैष्टुभं माध्यंदिन सवनं तदस्य रुद्रा अन्वायत्ता: प्राणा वाव रुद्रो एते हीद सर्व रोदयन्ति।*
12. *अथ यान्यष्टाचत्वारि शद्वर्षाणि तत् तृतीयसवनमष्टाचत्वारि*
*यदक्षरा जगती जागतं तृतीय सवनं तदस्यादित्या*
*अन्वायत्ता: प्राण वावादित्या एते हीद् सर्वमाद्यते। –छान्दोग्य उपनिषद् 3/16*
13. *और जो विवाह न करना चाहें, वे मरणपर्यंत ब्रह्मचारी रहते हों तो भले ही रहें। परन्तु यह काम पूर्ण विद्या वाले जितेन्द्रिय और निर्दोष योगी स्त्री और पुरुष का है। यह बड़ा कठिन काम है कि जो काम के वेग को थाम के इन्द्रियों को अपने वश में रखना।*
*—सत्यार्थ प्रकाश, तृतीय समुल्लास*
14. *यदहरेव विरजेत्तदहरेव प्रव्रजेद् वनाहा गृहाद् वा ब्रह्मचर्यादेव प्रव्रजेत।।*
*(जाबालोपनिषद, खं.4)*

also have been allowed to be celibate for life. Some of the propounders of certain *mantras* (sacred formula in epigrammatically terse language), in *Rigveda*, the oldest of the Vedas, are women.[15] Hence, those who have adopted the view that after one is of 25 years, marriage is inevitable or that women are not allowed to be celibate for life, are greatly mistaken.

## Special consideration of time and present day condition

Over and above the aspects mentioned here, one thing deserves special attention. Just as the Government of today, has, in view of the present serious times, taken steps to implement the birth-control plan in order to improve the financial condition of their countries, so has the All-seeing, All-knowing, Beneficent Supreme Father, Who is the Supreme Soul, proclaimed a state of Emergency in the whole world, so that the world, which has become itself a whore's den and the dwelling place of sorrow and suffering for all, is transformed into a heavenly, holy and happy world. Even today, an animal behaves strictly—though it cannot express itself in the language understood by scheming and conceited *homo Sapiens*—during the female animal's periods. But, man who has observed animal's behaviour, has given birth to the habit of permissiveness only to satisfy his carnality and has, thereby, become a wholly body-conscious being who refuses to see the soul but sees only the outer form and features. Man has gone very low in the scale of life in spite of his pretensions, and so it is absolutely necessary that complete restraint is imposed in order to set right the world's affairs. Because now-a-days we do not find anybody going forward, in the truest sense, nor are rules and regulations followed, what is needed is to clear the atmosphere of moral pollution. It is for this lofty purpose that the

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15. *ब्रह्मचारिणी घोष काक्षिवान् मुनि की कन्या और उषिज ऋषि की पोती थी। ऋग्वेद के दशम् मण्डल की वह ऋषि थी। ब्रह्मचारिणी गोघ और सूर्या भी इसी प्रकार ऋषि पद की अधिकारिणी थी। सुकन्या दिकेत्तम भी प्रसिद्ध है।*

Almighty Shiva has issued an Ordinance that, as long as this emergency continues in moral life, His law, "No more children and no more sex" be followed by one and all the world over.

In order to implement this Ordinance, every individual should do all he can to help India and its Government and to help himself by working in accord with the Supreme Soul in this grand design of turning hell into heaven.

## Chapter # 11

# Importance of Brahmacharya in the light of Biology

People, in general know that thoughts, emotions and leanings are expressed through the brain, and all physical activities take place and are regulated through the brain, the *Medulla Oblongata* and the nervous system. In order to understand the importance of *Brahmacharya* from the biological point of view, it is necessary to know something about the structure of the human brain, the *medulla oblongata* and the nervous system and about how one acts in life.

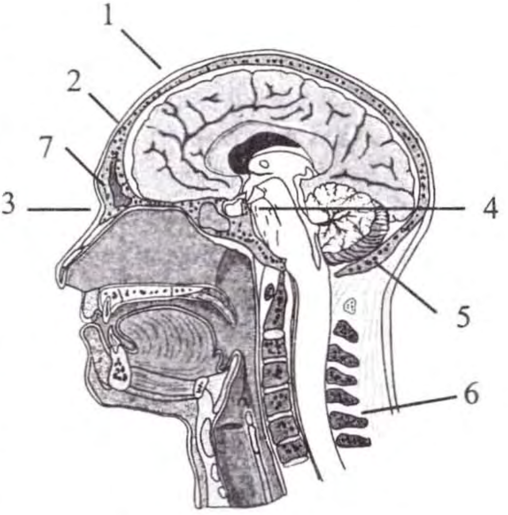
### Two parts of the human brain— one the big and the other small

The human brain has two parts—one is the anterior part, which passes by the eyebrows, behind the scalp, and is extended from there up to the rounded part at the back. This is the 'big brain', called the Cerebrum. While reading or writing, seeing or talking, thinking or engaged in high intellectual occupations, it is this part which is operating. It is to be noted that, in the rear sections of the brain, there are centres wherefrom sensory nerves carry messages, feelings, sensations or effects, stimuli or sense perceptions. These sensory centres, found in the rear part of the brain, are called communicating centres of sense perceptions which transmit knowledge, messages, stimuli etc. You will presently know that lustful desire or emotions affect specially this part of the brain. A drunken spree stimulates this portion specially.

### The small brain

The other part of brain is 'the small brain.' Below the rear

part of the cerebrum and between the two ears there is the small brain, called the cerebellum. A little above the neck where the spina cord starts, it is bound or clung as it were, to the backbone on both its sides. The small brain is linked on one side to the *medulla oblongata* with numberless nerves and tissues and on the other side with the 'big brain.' Its main function is to control the muscles. All actions connected with physical movements, such as walking, sitting or getting up, are controlled by it. It is this part of the brain that maintains balance of the body. A point to note here is that it is through the operation of this part that man's worldly actions, desire to lead householder's life and to have relationship with others, manifestation of love whether between husband and wife, between friends or the love of the parents or the form of filial love or love of society take place. In order, therefore, to understand the effect of sex-lust, which is a *perverted* form of love, we have to study the functions of this part of the brain specially.



*1. Cerebrum. 2. Thalamus. 3. Hypothalamus. 4. Pituitary. 5. Cerebellum. 6. Medulla. 7. Medulla Oblongata.*

**Medulla Oblongata**

It functions as a bridge linking the brain with the spinal cord. Emotion and excitement in the brain pass through it and

go over and into the small brain and the spinal cord, and the excitements there pass back through these stages on to the brain. The action of breathing, flow of blood, the digestive processes, etc., which are essential to life depend upon the *Medulla Oblongata.* The nerve fibres that regulate the functions of the heart and the lungs are located in the *Medulla,* in a small part, called the vital knot. If the backbone is badly damaged, breathing by the lungs and the flow of blood through the heart at once come to a stop, and the result is death.

### Effects of sex-lust on brain and nervous system

As already mentioned above, the small brain regulates the muscles and joints and their movements and maintains the balance of the body. Let us take the case of one who has drunk heavily. He cannot keep his body steady. He slides this side or that like one limping. He is too excited to walk or stand steadily. The reason is that wine and other drugs affect the small brain particularly. Also, the back part of the big brain which is associated with perception (experience) of taste, form, etc., is affected. What is now to be learnt thereby is that when man is excited with the emotion of sex-lust, he does not move steadily and leans one way or the other, like one heavily drugged. Hence, the considered opinion of physiologists, psychologists and doctors is that sex and the desire for sex affect mainly the small brain.

### Investigation by surgeons

The effect that sex-lust has on the brain has been recorded by doctors after investigation of patients. Ranhurns, a doctor, has said that he received a patient who had swooned after sharing the bed with his wife on the very first night after marriage. Medical treatment brought him to health to a great extent but, in spite of the doctor's warning to abstain he did not control himself. The result was that he had again a swooning fit and died later on.

Circe, another doctor, has also recorded about a patient who

was 32 years old when he came to receive treatment. He had swooned during the course of several sexual acts. Post-mortem of his body, when death had taken place later revealed that there was inflammation of the small brain. The grey and white matter and nerve cells seemed to have been cut, as it were, and blood had accumulated in some cells of the brain.

Another doctor, Andrell by name, has made mention of a patient who had fainted while coming out of a prostitute's house. After his death, post-mortem revealed that his small brain had been damaged and the effect had begun to travel to the big brain. So have Havelock Ellis, Serrez, Delandez and several other doctors mentioned similar cases. They have mentioned the cases of old men who died in bed while engaged in amorous acts, the reason being that the small brain had been damaged beyond repair.

Here one may like to ask: "If sexual desire or act damages the brain so much, why does it not damage the brain of all?"

Some doctors have given satisfactory answer to this question. They say that when he is engaged in the sexual act, the expressions of the woman's love or the manifestation of union of two minds brings in some support and saves him from being seriously damaged. Otherwise, the sexual act does invariably produce a bad effect on any person engaged in it. Secondly, he who is well-built and sturdy, who is at the peak of youth and feeds himself generously, does not feel its impact suddenly or with force, but on him who is initially weak and is past manhood, its effect is comparatively strong and quick. It is, therefore, logical to conclude that no one is immune to *the evil effect that sexual indulgence produces on him.* Someone may become ill with epilepsy, while most people feel that their brain has become hollow within. Doctors testify that very many persons are fatigued and feeble, and feel as if their nerve fibres and even their veins, muscles and joints all of them have received a severe jolt or shock. Doctors say that young men had told them that after a bad dream they experienced a feeling of guilt and hatred of themselves, a decline

in enthusiasm, a wave of despair, a burning sensation in the eyes, with muscles and joints denuded of their energy by some unseen force.

Thus, it is indisputable that energy is lost by this act, though in case of those whose store has not yet been highly depleted or emptied, there is no doubt that, the same kind of effect is experienced though not to an alarmingly great extent.

### Relationship between brain and semen

Some Western biologists are of the firm opinion that the brain and semen are so closely linked with each other that loss of semen is injurious to brain. Dr. Andrew Jackson says: "Some biologists have propagated a wrong notion that semen is produced from blood. Sensually inclined clever people have made wrong use of this mistaken view. They say: 'When semen, born of blood, is discharged through the gonad, the loss by discharge can be made good by taking nutritious food.' Those who follow this view know nothing about it... The fact, on the contrary, is that the semen and the sperms are produced in the brain and, mingling with other juices, appear through gonads in the form of external secretion..." Hence, the discharge of sperm produced in the brain results in complete destruction of it in the process of that discharge. Dr. Jackson published his results[1] only after many years' study. This view appears to be based on the fact that, according to biologists, the fluid content of the brain and the semen are similar. Dr. Bleish, Dr. Covin and Dr. Hall also agree that the brain and the semen are closely linked to each other. The famous writer, Dr. Sheilling considered them to be so closely connected that he said that the brain is made of the fluid of gonads (testes) of man.[2] Dr. Andrew Jackson has said as follows on the damage, caused by the waste of semen: "The work of its reproduction is

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1. *Dr. Andrew Jackson Davis—Answers to ever-recurring questions from the people.*
2. *See Natural Philosophy of Life.*

much heavier and much more fatiguing than any other work done by man. In this work, every power of man, everyone of the expressions of his senses and every part of his body and his mind are engaged."

Owing to sexual gratification, and consequent loss of semen, not only man but all other beings are subject to destruction. Though the feeling of loss after a sexual act does not appear to be experienced fully because of expressions of mutual love or because of the youthful vigour and enthusiasm of the couple, the fact remains that a good many times after this dirty act has been done, they feel that they have lost their energy and that they are being thus drawn nearer and nearer to old age, debility and ultimately to death.

Not only does the small brain suffer immensely through sex, but the big brain as well as the *Medulla Oblongata* and the spinal cord also get affected adversely because of it all. It is due to the ill effects produced on the big brain that man is unable to use his sense of higher values under the spell of sensuality and does not fully realise what he is doing nor is he able to understand at that time what others may say to him or think of him. His reason and ability to understand or foresee the results of his action are stiffled by this desire for sex. Over-powered with the emotion of sex-lust, he is prepared to set aside all considerations of propriety or divinity. In view of these very symptoms it is rightly said that when sex-lust rules man, his judgement and reason cease to function. He does not understand that the name and the form to which he is being drawn are simply transitory and unreal. Hence, he loses the faculty of discrimination and simply extinguishes his own life by wasting the invaluable energy that he had before.

It is an important point to note that the sensory and the motor nerves pass through the medulla oblongata, which is situated below the brain, and then they enter the part called the big brain; all the nerve-fibres also are connected with other nerves in the body proper. Hence, by the excitation of sexual organs and

because of rubbing and sensuous contacts, a deleterious effect is produced on the big brain also. This damages not only the big brain but also equally badly the small brain, and, in turn, the whole nervous system is affected badly. All this is like the nerves having been nettled or mauled by someone or given a rude shock. Possibly, it is because of this that ancient physicians called it a *maithun* (churning). Through this sexual act, the body suffers a lot; its condition may be compared with a lemon, which is crushed so as to squeeze out its juice. Only the lemon knows how cruel the squeezing is!

Hence, man, who is given the pride of place among living beings, ought to realise that, by violating the vow of celibacy, he suffers badly. The passion of sex-lust damages the whole of his nervous system; his intestines are denuded of their sap and become dry, his joints ache, his sleep is broken and, owing to loss of his life-energy, diseases like epilepsy, paralysis, fits, etc., do appear. The blood becomes deficient, old age approaches, and he is being dragged inexorably to death. Reason leaves him and the small brain is, as it were, decapitated. Every sensible man should, therefore, try to conquer sex-lust, so that he maintains his health, and regains purity, energy, zest and reason.

## Chapter # 12

# Evaluation of Brahmacharya from the point of view of Physiology and Bio-chemistry

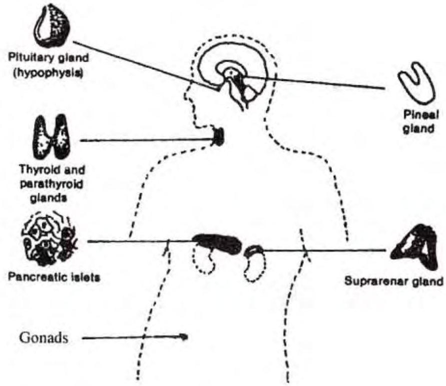
What is the meaning of Brahmacharya in scientific terms and why is it necessary to preserve one's life-energy? To answer this question from the point of view of physiology and bio-chemistry, we have to understand all about the concerned glands in the human body and about their functions.

Physiology has now made it clear that all the glands, that the human body has, are very closely associated with the development of man's personality, health and habits. For instance, when the salivary glands in the mouth do not produce saliva, his mouth becomes parched and since saliva is needed to digest the foods he eats, the power of digestion is adversely affected for want of it. The result of both these processes is too well known to need elucidation. Similarly, if the thyroid gland does not give out its secretions man's mental as well as bodily growth will be hindered or blocked.

### The two kinds of glands

Here we now refer to those glands, which manufacture the vital fluid. Before these are described, we have to understand that man has two main kinds of glands. All glands do secrete in varying degrees but some of them are such that secretions from them go on normally in the body through ducts, while other glands are such that the secretion do not have to pass through ducts—the latter being called 'ductless glands'. For instance, tears or sweats do come out, but their glands have ducts. Liver secretions also pass through ducts. But the pineal gland in the brain, the

thyroid gland in the throat, and the adrenals over the kidneys are ductless glands. So, in connection with celibacy, the glands that secrete the vital fluid (semen) have ducts.




One thing to note about the glands is that secretions from some of them come out of the body. Glands that have to do with sweat, tears and urination are of this kind and are called 'excreting glands'. If their secretions do not come out, harm would be done to man. Secretions from the other class of glands move inside the body and are absorbed through the blood vessels. Adrenaline, which is secretion from the adrenal glands, stimulates the liver to produce blood sugar, which gives extra energy to the body and helps man face difficult situations and work speedily also. The secretions of the glands that make the vital fluid should get absorbed in the body itself, as is the natural process. But, if anyone is inclined to sensuality and entertains ignoble thoughts, it is Nature's law that the secretions of the reproductive glands flow out of the body. In fact, it is the penalty that Nature imposes on him for his sexual excitement. Because of his desire to experience sensuous pleasure, which he knows to be but momentary, and, ultimately, injurious, like the itch, he cannot understand the truth of what has been said above. It would be proper to elucidate further that, in reality, this vital fluid is there to create power, prowess, stamina and zeal in him. One point demanding man's study is that internal secretions are made by the gonads from a person's early age. This internal secretion is absorbed in the body during that period and this results in a well-formed and strong body. The secretion gives strength

to the whole of the body, through lymph and blood, and through these two this secretion goes into the brain and develops it. Going into the spinal cord, the *Sushumna,* it strengthens the blood vessels and veins also.

It is on account of the functioning of these gonads that changes in the body and the general behaviour of an adolescent, i.e. a grown up boy begin to take place. In man, his masculine qualities and in a woman the feminine qualities appear because of the secretions of the male and female gonads. If these gonads were removed from a man's body, not only will his vigour, enthusiasm, youth, build and otherwise irrepressible energy disappear, but his voice also will change into a thin female's voice.

We have mentioned all this to point out that the secretions of these gonads should be absorbed inside the body and there is arrangement for this provided by the Nature. By this inner absorption, there appears a sparkle on his face and his zeal and efficiency go up. An innate verve, as it were, manifests itself.

But, alas, when the boy is on the way to entering youth, these glands begin to send their secretions out also. The cause of this is that the boy is influenced by the atmosphere around him; he hears obscene songs, sees exciting scenes, reads sexy novels and is stirred up on account of such other things also; his gonads are restive, because the secretions get strongly inclined to flow out. That is how this outward flow is wasted through sexual indulgence. This outward flow interferes with the process of inner flow for absorption in the body. Hence, the outward flow stops the inner process of absorption and blocks his full growth.

## Diseases are due to deficiency of hormones

Physiologists have named this inner flow as hormones. You must have heard doctors saying that Mr. So and so is diseased because there is in him the deficiency of hormones. In other words, it indicates that a person's gonads do not properly function to continue flowing inside. Modern biology and western medicine

follow the view that all diseases are due to deficiency of hormones. The same view is expressed by the spiritualists by saying that man's body becomes subject to diseases by violation of *Brahmacharya*. The wise should now easily understand how very necessary it is for a man to observe continence, i.e. to be holy and be righteous even in thought. The semen-producing gonads become so greatly excited, when man becomes passionate, that their secretions start flowing outwards, with the result that their absorption inside is badly disturbed and this speedily brings old age, weakness and disease and, ultimately, death. This is why the sages say that death can be conquered by means of observing *Brahmacharya*.[1]

Celibacy, therefore, implies conservation of semen and entertaining only clean thoughts so as to be able to keep from being excited. The best means of protecting the mind from the incursions of sensual passions, which cause the outward flow of this secretion, the life-energy or the vital fluid, is to understand and accept whole-heartedly the view *that the soul is an entity different from the body and that it has descended from Brahmlok, (the world of souls), and has to move about in this world playing its part so that one's daily routine is to be determined by the will to preserve this vital energy at all times.* This routine, observed night and day, is the true routine based on the guiding concept that we have come from *Brahmlok* and, therefore, this routine is known, in spiritual parlance, as *Brahmacharya*. No method other than this one of the soul belonging to the incorporeal world of *Brahm* is effective. This method, when followed sincerely and practised whole-heartedly and assiduously by an aspirant, does surely keep him safe from sexual passion and from observing men and women as simply bodied-beings. This is what '*Brahmacharya*' means. This is the method that Brahma followed in his actions and this is also a reason why it is known as

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1. *ब्रह्मचर्येण तपसा देवा मृत्युं उपाघ्नत।*

*Brahmacharya*. As a result of this exalted state of the mind the secretions from all the gonads will be absorbed and re-absorbed in the body itself to effect the acquisition of physical and mental strength in the form of stamina, zest and brightness.

If we consider this from the point of view of bio-chemistry also, we arrive at the same conclusion, namely that, by the outward flow of semen, man's body is badly damaged.[2] Some psychologists also may say that this is true of the brain also, as if some prime element thereof is banished, and the brain becomes hollow, as it were, and blank all through. But the tragedy is that a body-conscious person acts in contravention to the scientific rules of Physiology and and Bio-chemistry only to lose his purity and to hamper his mental and spiritual growth and also lose his stamina. Then he goes up to a doctor to receive an injection or a prescription for eggs, onions, garlic, meat, etc., which are all so debasing in their effect, and still harmful to him by stimulating him to be tense, short-tempered and sentimental and thus to court disease and death. Isn't this a vicious circle, eh?

Besides this, there are other bad consequences of sexual indulgence also. Biologists say that sex-excitement makes the blood run towards the generative organs. A little time after, it returns to the rest of the blood and mingles with it. This process is positively harmful to man as it causes several diseases.

In short, man suffers from several different diseases on account of his vicious thoughts, arising from sexual excitement and from the outward flow of secretions. If, instead, he sees to it that this secretion is absorbed in the body and, for that purpose, he observes celibacy even mentally and acquires divine knowledge and practises Yoga, he will receive inexpressibly great rewards.

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2. *Albumen, Calcium, Phosphorus, Proteins, Hormones, Salts and about 2 crores to 5 crores of sperms are wasted in one emission.*

## Chapter # 13

# Human Reproduction through carnal acts is against the Law of Nature

We have said earlier, while talking about the gonads, which secrete vital fluid, and about the ducts, that very many people say, "Man's physical frame is so made that sex-indulgence is approved by Nature, and if nature wished otherwise, these ducts and gonads would not be there at all." But in the light of what has been explained in the earlier chapters, this statement is entirely wrong. The very function of these glands inside the body, indicates that the dirty act of emission goes against Nature. That is why Nature punishes man for this act. We have to note the following points in this connection:

1. As already stated, man's gonads are there from his birth. Their secretion has been going on inside the body from his early age, and by means of these secretions, man grows. This proves that his gonads are fundamentally the glands of the inner secretions. Outward flow starts many years after. The glands or gonads form which the vital fluid comes, are associated with lymph and blood-vessels and their secretions normally mingle with the blood and provide the whole of the body with strength and vitality.
    (a) When any man's or any animal's gonads are taken out, qualities of courage, effort, zest, strength, etc., are also weakened, nor are there to be found in him any symptoms of youth nor of proper growth. Thus, it is clear that the main purpose of these gonads is to develop these qualities and to secrete powerful fluids for bodily growth and to provide both man and woman

with their respective personalities. This proves also that it is mainly the inward flowing secretions which are essential to make the face, voice, nature and bodily structure develop in consonance with his masculinity, because, as has been practised by doctors in the last two decades or so, by transplantation of man's gonads in a woman and *vice versa,* these very changes in qualities have been observed to follow this interchange. Hence, it is wrong to believe that their existence in human beings is for carnal acts and that they are meant to secrete outward.

2. Now we go into the question of sperms. People say, that, from these glands are secreted also sperms, which are meant for reproduction.
   (a) We will here say that the outward flow of sperms from these glands does not take place in normal conditions, but it is the result of sexual excitement. The Vital fluid emerges from these glands, as often as man is highly excited and there are men with morbid thoughts. Clearly, therefore, this flow is unnatural, because man has not to reproduce several times in a month. How can this be considered natural? Then excitement does not imply an ordinary or normal state. It is, therefore, clear that the emissions are due to sensuality which is not natural but product of unhealthy and perverted thoughts.
   (b) Again, we observe that the discharge of vital fluid and of sperms is due also to some anxiety or fear also. Doctors have mentioned cases of students who are struck with anxiety to find that they have not solved all the questions in the time prescribed. And, as soon as it is announced that time is going to be over, their anxiety increases, and in consequence, the gonads suffer so much from tension that they secrete suddenly

and flush out. At that time, there is no aim to procreate as the flow was due to anxiety only, which is a perverted form of the mind's functions. The conclusion is plain that the outward flow of these glands is probably due to the abnormal, negative and polluted state of the mind.

(c) Many young men, describing their pitiable condition to doctors say that, at night, sometimes, the discharge takes place due to a bad dream. It is possible that these dreams are prompted by fear, anxiety or sexual desires. Often, they are caused by repressed sexual desires, which are there due to perverted society. Doctors call it 'night pollution'. Just as the sexual desire, appearing in a dream, is called '**pollution** by dreams', so in the waking state the discharge is due to sexual excitement and may be called '**pollution** by day'. Just as the consequence of night pollution is the depletion of the brain, loss of zeal, bodily weakness and disgust of one's own self, so is also pollution by day is productive of these very consequences. So, in either case, it is a **pollution,** no doubt. The only difference between the two is that the affection man receives from his wife in the waking state helps him to endure this loss, though it is an undeniable fact that there is impairment to a great extent in both the cases.

Obviously, the discharge in the course of dirty thoughts in dreams is no doubt bad, though this happened when man was not awake and could not contaminate anyone else with these base thoughts. But, this very bad action, done during one's waking hours is not merely a crime but a sin, because he does it when he was not asleep but was, instead, fully awake, and he is thus the instrument of degrading another person by making him lose his vital energy, that is, by a kind of 'killing' him, or as one might

say, by a kind of **criminal assault.**

In any case, it is definite that the prime cause of this discharge is man's *dirty thoughts,* and/or a *deep excitement* of some kind or the other or due to strong fear or deep worry. To regard this act in this state of mind as natural or as nothing extraordinary is, thus, to harbour a wrong notion.

## It is like an emergency exit when man is excited

If, even now a man has some doubts because of the existence of ducts in the body, he should know that the duct is there to carry the vital fluid out of the body whenever, owing to deep worry or fear, the gonads begin to secret out into the duct. In other words, in the normal state of being, the duct does not have any use of this kind, and it is only in the unnatural and excited state that the duct is put to this use. It should be noted here that there are many glands, which are used, in abnormally extraordinary situations. The adrenal glands, which give extra strength to the body, are from this point of view, glands of this very type, because, in hours of crises, demanding extra energy to cope with them, these adrenal glands secrete fluids as the general of an army, amasses weapons and soldiers to face the enemy.

## Emissions are a later body development in human history

Among Darwinians and others of that kind, there are some scientists who say that the glands and their ducts are mainly for the carnal act of reproduction and that their outward flow is a natural process. In reference to their view, the attention of the readers may be drawn here to the fact that Darwin and those others who accept the former's theory of Evolution, themselves declare that, in the course of biological evolution, living beings have been undergoing, or been leading themselves through changes in order to face situations due to the necessity of keeping body and life together. They acquire new limbs and also forsake some superfluous ones and, if their survival demands, they bring

about desired changes in the structure of their bodies. It is fundamental tenet of the theory of evolution that bodies of animate beings have been undergoing changes since their birth and that they will therefore not be, forever, as they are now. According to this view, the body undergoes changes in its structure owing to the conditions pertinent to the process of evolution. What objection, then, is there to the view that when, in early times, man's thoughts were holy, i.e. free from any feeling of sensuality or carnality, these gonads in a male did exist without their being excited and disposed towards outward wastage. And, when man, due to body-consciousness, began to be excited carnally or sensuously, this gland came into operation through the necessities of adoption, which means that it came to be used for outward flow of secretions. If, as the evolutionists say, the ape becomes man by mutation, adaptation and evolution, why should it not be possible that a change in the function of the gonads is brought about in the course of evolution? If, according to the evolutionists, one-celled amoeba becomes man, after having passed through many transformations, there is nothing to go against the view that this duct that carries vital fluid, undergoes a change in its behaviour by the induction of slowly increasing unholy thoughts.

There are also other strong facts to support our view. Not only is production of sperms conditioned by excitements due to sensuality, but the presence of millions of sperms in the vital fluid that is discharged, proves that an act, which expels so many sperms, is unnatural as *only one* sperm is needed for reproduction. Nature does not waste thus such a valuable thing of itself, and, therefore, this act of man goes against Nature.

There is one other point to consider. If ducts were made for the purpose of sending out the vital fluid or sperms, why are medical men now planning serialisation? If man had lustful thoughts ever since he is in the world, the population would have, by now, reached an unimaginably high figure! Now that man is worried over the speedy increase in population and that

sterialisation methods are applied with vigour, why not accept that man's body will undergo huge transformation by natural processes and there was or will not be this carnal method of reproduction in the Golden and Silver Ages?

We should, therefore, know that in the Golden and the Silver Ages, reproduction took place by means of Yoga Power, because man was then highly righteous. There are accounts, given in ancient books of India and other countries, that reproduction was never by carnal acts as it is today. Now, we will give the views of some doctors who say that the carnal method and concupiscence is harmful.

## If carnal acts are natural, then why are they so harmful?

As explained above, the sexual act is against nature and since it is due to excitement, it is extremely harmful. **Had carnal act been natural, as hunger and thirst are, it would not have been the cause of debility and disease. But, there is clear medical evidence in witness of the fact that the drainage of the vital fluid, due to sensuality, leads to many nervous disorders with their attendant evils, one of which may be the conditions of insanity. The reason is that the vital fluid has almost the same chemical composition as the brain and the nerves and, therefore, its wastage depletes the brain and nerves of their proper nourishment.** So, referring to this Herbert Spencer wrote:

"Chronic derangement of health supervenes, diminishes bodily activity, decline of mental power, and sometimes even insanity… Specialists who have good means of judging, agree with the opinion that the aggregative evils arising from excesses of this kind, are greater than those arising from excesses of all other kinds put together."

## Harmful effects of carnal acts

The effect that sex-lust has on the brain has been recorded by doctors after investigations of patients. **Rounhurs**, a doctor, has said that he received a patient who had swooned on the very

first night after marriage. Medical treatment brought him to health to a great extent but, in spite of the doctor's warning to abstain, he did not control himself. The result was that he had again a swooning during the course of sexual act.

Post-mortem of his body, when death had taken place later revealed that there was inflammation of the cerebellum or small brain. The grey and white matter and nerve cells seemed to have been cut, as it were and blood had accumulated in some cells of the brain.

Another doctor, **Andrell** by name, has made mention of a patient who had fainted while coming out of a prostitute's house. After his death, post-mortem revealed that his small brain (cerebellum) had been damaged and the effect had begun to travel to the cerebrum.

So have **Serrej Delandez** and several other doctors mentioned similar cases. Of these there are cases of old men, breathing their last during the carnal act, the reason being that their cerebellum had been damaged beyond repair.

Similarly **Havelock Ellis**[1] mentions an instance of a man whose three wives—all became insane soon after marriage. He observes: "In case of sexual excess, great physical exhaustion with delusions are often observed."

**Hutchinson** has recorded three cases of temporary blindness, in men as a result of sexual excess after marriage.

### Links of carnal act with insanity

The old medical authors attributed many evil results to excess in coition. Thus, **Schurig** brings together cases of insanity, apoplexy, syncope, epilepsy, loss of memory, blindness, unilateral perspiration and death attributed to this cause. Of death, many cases are given, some in women.

Many medical authorities have said that sexual acts lead to symptoms of insanity. **Dr. Spitzka**, world renowned brain

1. *Journal of Mental Science, Jan., 1879*

anatomist, psychiatrist and neurologist, claims that carnal act and masturbation are prolific causes of insanity. Investigating the lives of insane subjects, he found that most of these individuals had a history of some form of sexual excess. He attributes such insanity to arrested brain nutrition, caused by loss through sexual activity of the substances of which the brain is composed. He writes:

"That a connection between the development of the mind and the male genitals exists is indisputable. Excessive venery and masturbation have, from time immemorial, been supposed to exert a deleterious influence on the nervous system and may provoke insanity. That there is a close connection between pathological nervous states and the sexual function is exemplified in the satyriasis of mania and in the early stages of paretic dementia, as well as in the sexual delusions of monomania."[2]

**Dr. Lydston**, Professor of diseases of the Genito-urinary organs, University of Illinos, observes:

"From a *priori* considerations, involving the immediate efforts of sexual excitement and indulgence upon the brain and spinal cord, we might naturally expect insanity to be a frequent result of masturbation and excessive venery... Actual structural alteration of nerve-fibres and cells and the vessels of the brain, with coincident psychopathic phenomena, are naturally to be expected as occasional results of the severe and repeated shocks to the susceptible nervous system produced by the sexual emissions.

## Links of carnal act with epilepsy and spasms

Many medical authorities are of the opinion that the carnal or sexual act bears close resemblance to an epilepti-form convulsion. Below are the opinions of some of these:

**Dr. Ryan** observes, "Coition has been compared to a fit of epilepsy, to an electric shock; it entirely engages both mind and body; we neither hear nor see; and some persons have lost their

2. *Insanity—Its Classification, Diagnosis and Treatment.*

lives in the crisis. It is for this reason that sexual intercourse has proven mortal after severe wounds, haemorrhages, etc., and when, too often repeated, it injures the whole."

**Hoffman** mentions a very lecherous female who generally had a fit of epilepsy after each act of venery. He also states that a soldier, much addicted to this practice, finally died in the act, and the cerebrum was found full of blood. The increase of blood in the brain explains why excesses produce mania. As this quantity of blood oppresses the nerves, it weakens them and they are more susceptible of impression, and hence their debility.

**Boerhave** remarks[3] that in the *ardeur venerlanne,* all the nerves are seriously affected, and sometimes so much that it proves fatal. Boerhave relates the case of a female who fell in a very long synocope after each act of coition, and that of a man who died in the first act of this kind, the force of the spasms suddenly producing a complete paralysis.

In **Savage's** work on Medicine, there is an instance of a man who, in the middle of the act, was seized with spasm that rendered his whole body stiff which continued for twelve years, with loss of sensation and consciousness (catalepsy.)

**Senac** says that temporary exhaustion of the nervous system and the feebleness follows the act. One reason that also contributes to the debility of the nervous system is the increased quantity of blood in the brain during the act, which has been perfectly demonstrated, and has several times produced apoplexy.

**Van Swieten** mentions an epileptic person who was attacked with a fit the night he married.

**Dr. William Acton** observes, "In some persons, the termination of the act is accompanied by an epilepti-form convulsion of more or less severity. This is succeeded by a great amount of prostration. There are some men in whom this sort of epilepti-form emission occurs every time the act is indulged in. Napoleon-I is said to have been subjected to epilepsy when, resting

3. *Treatise on the Diseases of the Nerves.*

from his great labours, he indulged in sexual act."

**Noguez** referred to carnality as a "convulsion", and said that "it disposes the nerves to spasmodic actions, which are excited by the slightest cause."

**Borelli** stated: "This act is accompanied by a kind of convulsive action, which powerfully affects the brain and nerves."

**Hurchinson** records three cases of temporary blindness, all in men, resulting from carnal act after marriage.

**Schvring** lists the following cases as the result of this act: (1) Insanity, (2) apoplexy, (3) syncope, (4) epilepsy, (5) loss of memory, (6) death.

It has been observed that the paroxysms of epilepsy, when accompanied by an emission of vital fluid leave the patient more exhausted, and more confused, than in ordinary cases. So, this shows that the carnal act is exciting cause of these fits, in those who are subject to them.

**Vab Swieten** attributes the great exhaustion of the patients to this cause if the attack be frequent.

**Dides** knew a merchant of Montpelier who never indulged sexually without having soon after a fit of epilepsy.

## Great decadence due to carnal acts

We have seen in the cases, reported above, and in those in which emission is accompanied by convulsions, a species of epilepsy, and the same observation furnishes evident proof of the influence which these violent actions have on the health of those unfortunate individuals in whom they occur. The promptitude with which the weakness following the act... and the debility of all those affected with convulsive diseases, prove that the weakness is produced by the emissions of the vital fluid.

Besides those cases in which the dementia so produced was so pronounced that the wretched individual was admitted for the duesti of life, and rendered it necessary to have him admitted to asylum for care, there are a very large number of cases, forming

together a considerable proportion of the total population, in which premature decadence of the mental powers, premature exhaustion of the energies, premature inability for vigorous and active exertion, result from excessive sexual indulgence in early life.

**Havelock Ellis** states that some of the evil effects suffered from carnal acts are lesions of various organs, rupture of the spleen, and cerebral haemorrhage with paralysis. These are some of the sudden and immediate effects of the act. In addition is that long list of ailments, from general debility to insanity, all of which develop so insidiously and slowly that even the medical world has failed to connect them with the devitalising act of coition.

While the medical world fails to notice it, and many medical doctors may deny it, the average life of sexual conduct, not in excess but to any extent, is the broad road that leads to degeneration and death.

We have given above medical opinions about the result of carnal acts by human beings but entomological works abound with cases in which the male dies after the carnal act. We give below some instance of these.

## Evidence of harm to animals

**Dr. Clements** quotes Dr. Shelton who shows that as to many insects, the act of generation is the act of death. Among the termite ants, the males die soon after coition.

**Geddes and Thompson**[4] write: "The males of some spiders normally die after fertilizing the female.

The close association of love and death in the common *mayflies* is also well-known. Emergence into winged liberty, the love-dance and the process of fertilisation, the deposition of eggs, and the death of both parents—this is what happens in a few hours.

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*4. Dr. Clements, Sexology, Ch. IV.*

"The temporary exhausting effect of even moderate sexual indulgence is well known, as the increased liability to all forms of disease while the individual energies are thus lowered... Reproduction is the beginning of death."[5]

Young bulls and young stallions have fallen in a faint at first mating. Boars are similarly affected, and mares have been known to drop dead.

The buck rabbit, after each copulation, may be observed to fall on its side in a sort of epileptic fit; the whites of its eyes are rolled up. It gives several spasmodic twitches with its hind legs and lies panting for several moments, until the brain and nervous system recover equilibrium.

In this connection, **F.B. Robinson, M.D.,** writes: "The most shocking scene will be when one observes the young stallion do the act with the mare for the first time, for the stallion is apt to fall down at the end of a very short, vigorous act in a dead faint. Besides, no doubt, the irritation goes right on from the cervical ganglia over the carotid to the vascular area of the brain, and there induces anaemia and faintness.

"It is frequent to observe young bulls faint away at the first connection with a cow, and it is common to observe the young bull so exhausted that he sneaks off to a quite corner or slowly lies down for a couple of hours."

Medical records are full of reports where even death has resulted from sexual acts, some dying during the act, or shortly thereafter. These were men for whom this act was more devitalising. The question is, if reproduction by means of this act is natural, why do such things happen?

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5. *Geddes and Thompson: Evolution of sex.*

## Chapter # 14

# Reproduction of human species by means of Yoga Power in early Ages

If I tell anybody in this age of unrighteousness, discord and dismay that the first two of the epochs which make one-half of the World Cycle of 5000 years in this eternal and vast motion-picture of the world since man came into existence, i.e. in the Golden and Silver Ages—*Satyuga* and *Treta Yuga*, reproduction of the human species took place by means of *Yoga*, they will laugh loudly instead of being inspired to turn over a new leaf of life. They are, truly speaking, not to be blamed. Their habits, the food they take, the books they read and the atmosphere they breathe in are such that it is difficult for them to grasp these high and profound truths fully. If man observed holiness in his dealings and in his food and observed *Brahmacharya* reinforced by meditation, he only could acquire faith in such holy truths.

Now, much written account of the two epochs, mentioned above, are not available today, otherwise anyone could have read them and would have to believe that, truly, human reproduction in those days was by the power of *Yoga*. In those blessed days, there were no wars, nor any harmful events, which happened frequently as is recorded in the history of later times. Nor was there the practice of chronicling events, because there were no ebbs and tides in events. And what is of special significance is that the idea of reproduction through Yoga would have been mentioned, if, besides Yoga, there were current or known in those days, any other form of male-female meeting or any other method of reproduction. Since there was no other method known to or practised by man, there was no point in mentioning, in those good old days, that reproduction was by means of Yoga power for the

need to make mention some method or act, arises only when there is another method known to man. When we observe things from this point of view, we can easily understand why we do not find *written records* of reproduction by means of yoga power. However, we find that when reproduction by sexual indulgence began to take place, accounts written at that time do mention of reproduction by means of Yoga. It is recorded that in 'former times' (i.e. preceding the time of these chronicles, the human race grew in numbers by means of *yoga*, because as recorded therein, people then were righteous, did good deeds, were religious and were *Urdhva-Retã,* with their reproductive energy 'upward going'. We give below a few instances, to facilitate understanding these incognito truths.

## Instances of birth through Yoga as mentioned in Scriptures

The *Vedãs*, the *Upanishads* and the *Puranãs* have explained that man's birth in ancient times was by means of Yoga and people in *Satyuga* and *Tretãyuga* were high-powered souls. The Tandya states that the reproduction was by means of the (life-force) *mind.*[1] The *Svetasvetra Upanishad* says that the body of him who is born by the fire of Yoga, is never diseased nor over-powered by old age or death.[2] The *Atharva Veda* tells us that, in the first epoch i.e. in the Golden Age, man was not born in the sense in which birth takes place as a result of coitus.[3] The *Vãyu Purãna* also expresses the same truth.[4] According to the *Sankhya Darshan*, bodies born by Yoga are known as born of *Sankalpas*[5]

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1. *मनसोरेत: प्रथमं यदासीत् (ताण्ड्य 10/129/4)*
2. *न तस्य रोगो न जरा न मृत्यु:*
   *प्राप्तस्य योगाग्निमयं शरीरं (श्वेताश्वेत) 2/12*
3. *यदज: प्रथमं संबभूव सहतत् स्वराज्यमिपाय (अथर्व 20/73)*
4. *उत्सृज्य देहजातानि महायोगबलेन च (वायु पुराण 65/112 तथा 71/61/63)*
5. *सांख्य दर्शन में 'सांकल्पिक' अथवा 'सांसिद्धिक शरीर' कहा गया है (सांख्य 5/112)*

i.e. thoughts, or born of occult power. The *Vaisesaka* mentions bodies which are not reproduced by sexual organs.[6] Several believers in what the *Rig Veda* says believe that Vasistha was born in this manner.[7] The birth of the famous doctor and biologist Dhanvantri is described in the *Vãyu Purãna*[8] and in *Harivansha*[9] as having been born as a result of yoga power.

## Pure souls of Satyuga and Treta Yuga

People in those two epochs did possess this power, because, they were, by their very nature, religious, righteous and soul-conscious. There were then neither 'Gurus' nor disciples but all people lived the essence of religion and were righteous instinctively.[10] Could they at all be inclined to vice? Madhyandin, while translating his teacher Yagnavalka's sayings, has written that, "while he himself was a spiritually powerful soul, those who preceded him were more so".[11] In the great astrologer Parashara's Samhita, it is noted that "in former times men had unlimited power, prowess, strength that there is in *Dharma*, and were, therefore, eminently righteous.[12] The *Rig Veda* too says the same thing: all

6. *वैशेषिक सूत्र, 4/6*
7. *उत्तोसि मैत्रावरूणा वशिष्ठ उर्वश्यां ब्रह्मन् मनसो-अधिजात:*
*(ऋग्वेद अ 5, अ0 2, व0 24)*
8. *पुत्रकामस्तपे नृपो दीर्घतपास्तपा। तस्य गेहे समुत्पन्नो देवोधन्वन्तरिस्तदा।*
*काशिराजो महाराज: सर्व रोग प्रणाशक:*
*(वायु-अ0 92)*
9. *हरिवंश 1/29/22-27*
10. *साक्षात्कृत्धर्म ऋषयो बभूवु: न असाक्षात्कृत धर्मेभ्य उपदेशे न मन्त्रान: सम्पादु:*
*(निरुक्त 1/20/2)*
11. *तं ह स्मैतं पूर्व उपयन्तित्रिमहाव्रतन्ते तेजस्विन आसु: सत्यवादिना: संशितव्रता:*
*(22/1/4/23)*
12. *तमुवाच भगवान् पराशर: पुरा खलु अपरिमित शक्ति प्रभा-प्रभाव –*
*वीर्यायुरारोग्य सुखैश्वर्य-धर्म-सत्व-शुद्ध-तेजस: पुरुष: बभूव।*
*(वृहत् संहिता 1/1 पर उत्पल टीका)*

people in these two epochs were divine in nature and their thoughts were motherly.[13] Charak says in his book *Charak Pratisanskrita* that in very ancient times, prowess, might, brilliance and divinity were pre-eminently powerful.[14]

Thus, it is clear that all the scriptures and other books are unanimous in respect of the truths they have expounded. Health of the body and the mind and reproduction by means of Yoga and mental power took place, because they were spiritually powerful enough to bring man into being without recourse to sex-indulgence, as today. By dint of *Gyãn Yoga* and religious disciplines, they had equipped themselves with power, which, people couldn't have in what are called the Bronze and Iron Ages. Consequently, in these latter epochs, there was the method of coitus instead of Yoga.[15] As epoch followed epoch, man's prowess, strength, reason, manhood, life etc., got diluted and diminished.[16]

*Apastamba Sutra* also says that, in later times there were no *Rishis*.[17] And, as is commonly known even now, people in the Golden Age were deities; they were truthful, righteous, religious and spotless like the swan. All religious people consider the Iron Age as the lowest in the scale. A beautiful simile has been employed in the *Aitreya Brahmana* to explain the contrast between the lowest *Yuga* and the highest and the intermediate *Yugas*. *Kaliyuga*, the lowest, may be likened to a man who is snoring in

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13. *सुजातसोजनुषा पृश्नीमातरो दिवोमर्त्या आ नो अच्छा जिगातन (ऋग्वेद 5/59/6)*
14. *आदिकाले आदितिसुतसमौजसो अतिबलविपुलप्रभावा: प्रत्यक्षदेवदेवर्षि धर्म यज्ञ विधिविधाना: शैलन्द्रसारसंहत शरीरा: प्रसन्नवर्णौन्द्रिया-पुरुषा वभुवुरमितायुष: (विमान स्थान, अ0 3)*
15. *तपोज्ञानसमायुक्ता: कृते त्रेतायुगे नरा: द्वापरे च कलौ नृणां शक्ति हानिर्विनिर्मिता। (वृहस्पति-अपरार्क टीका से उद्धृत)*
16. *आयुर्वीर्यमथो बुद्धिर्बलं तेजश्च पाण्डव।*
    *मनुष्याणमनुयुगं ह्रासतीति निबोध मे।। (आरण्यक पर्व 188/13)*
17. *तस्माद्दृषयोऽवरेषु न जायन्ते नियमातिकृमात्। (आपस्तंब धर्मसूत्र 1/2/5-4)*

deep sleep and is not conscious of himself and the world. When he becomes conscious and turns on the other side, he presents the spectacle of the *Dwapar Yuga*. When he has given up sloth and sleep and stands up, he symbolises the *Treta Yuga* but when he is conscious of what he is (i.e. when he is soul-conscious) and takes to the performance of his duties, he reminds us of what marks *Satyuga*.[18] All these statements support the fact that in *Satyuga and Treta Yuga* reproduction was through Yoga, but in later times, the power of Yoga of the mind and of soul-consciousness decreased and for want of spiritual power, reproduction was due to sex.

## Proclamation by religious faith and ancient lore

In ancient times it was customary thinking in India that one who was considered holy and high-powered soul, was taken to have been born by some unique process and not by means of vice. For example, Sita was said to have been born of the womb of the Earth and the birth of Ram was due to his mother Kaushalya having taken the fruit given by the Rishis to Dasharath. Hanuman is regarded as the son of the 'Wind God'. Thus, in India, it was the basic religious view that the holy one, which means also a holy body born out of yoga-power and not due to sexual intercourse. It does not need any profundity of analysis to understand this profound truth, for never is the idol of anyone who is unholy or vicious installed in a temple.

Thus, it is clear that religious faith and ancient lore proclaim that, in *Satyuga* and *Tretayuga*, reproduction took place by means of Yoga. Because this knowledge did not continue to stay in people's minds, mention is made of religious ceremonies performed with the object of getting a son, when at the end, a fruit as *Prasad* thereof is given, the fruit being sanctified by

18. *कलि शयानो भवति उज्जीहानस्तु द्वापर:*
*उत्तिष्ठंस्त्रेता भवति कृतं सम्पद्यते चरन् ।। (ऐतरेय 7/25)*

*Mantras* or by any other process. We have heard this also from those of the older generation that reproduction takes place in *Satyuga* in the swan's way, in *Tretayuga* in the peacock's way, in *Dwaparyuga* in the horse's or the buffalo's way and in *Kaliyuga* in the way of the dog. This does not mean that man does have sex in the way these have. It is a metaphorical way of stating the fact that in the beginning of the cycle, there was holiness in man and wife relationship. In the sphere of *Yoga* the highest state is expressed by reference to the swan or *Param Hansa* (i.e. thoroughly holy), so that, in ancient times, people believed in the truth that birth takes place by dint of *Yoga*.

## Corroboration of this truth by Tradition, Lore and Religious Beliefs

In ancient books, the power of *Yoga* has been correctly admired as superb. It is so in the Mahabharata,[19] Charak Samhita,[20] Vayu Purana,[21] Yoga Vasishtha, Patanjali's Yoga Sutra, Deval's Dharmashastra etc. Patanjali has mentioned the eight powers as Yoga's fruits.[22] These powers are: By yoga, man can make his body minute or larger, lighter or heavier than his usual form; he can have all that he wants. Yoga makes possible what is otherwise impossible of achievement. Harivansha Purana says that the body born of Yogic power cannot be overpowered by Death.[23] Deval Rishi propounds that when a man has, through Yoga, attained mastery over his mind, everything else is within his reach. His

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19. *महाभारत, शान्ति पर्व, 306/26-27*
20. *वायु पुराण 66/151-152*
21. *चरक संहिता, शरीर स्थान 1/140*
22. *अणिमा महिमा चैव लघिमा गरिमा तथा प्राप्ति:*
    *प्राकाम्यमीशित्वं विशित्वं चाष्टसिद्धय: ।।*
23. *यस्माच्य वरदा: सप्त परेभ्यश्चपरा: स्मृता: ।*
    *तस्मान्न कालो न वय: प्रभाभमृषि भावेन।*
    *(हरिवंश 1/7/57)*

life is very long and he is born or dies as and when he likes.[24] Manu has gone so far as to say that anything that is otherwise beyond you, that which is impossible of attainment and that which cannot be accomplished—all these are yours by dint of Yoga, no power being higher than *Yogic* power.[25] Why then should we consider reproduction is impossible by means of Yoga?

## Can excellence of true Yoga be attained even tody

Some would opine: "If this is so, it should be true also in the present times. If now-a-days there is anyone who practices true Yoga and has attained its excellence, let him come forth and show. Then alone will we accept your thesis."

Questioners of this type need to know that, for this purpose, not only practice of Yoga but also perfection in Yoga is needed. When man, after long and whole-hearted practice of Yoga reaches the very highest stage, i.e. he is all soul and no body. The body ceases to be, because this body, born of vice, is not suited to the great and holy soul that has reached the highest stage.

Secondly, bodies of all of us in the present times are made of elements in their *Tamasic* or degenerated state; through meat, wine, onion, garlic (stimulating and demoniacal as they are), and through food earned by unholy means and cooked by persons with vicious thoughts, — these are the gross and subtle elements which are the constituents of our present bodies; disease, sorrow, anxiety, discontent, malice etc. have severely affected various glands and parts of this body, from the time of its birth and even before that; through the eyes, one sees evil things, hears what one should not hear, — in short, every sense organ of his is overpowered with unholy excitements, his mind is under the

24. *आत्मवश्यता वशित्वम् वशित्वेनापरिमितायु: वश्य जन्मा च भवति*
*(कृत्य कल्पतरु, मोक्ष काण्ड में से उद्धृत)*

25. *युद्दुस्तरं यद्दुर्गयंच्च दुष्करम्।*
*सर्वतु तपसा साध्यं, तपोहि दुशतिक्रमम् (मनु स्मृति 11/238)*

spell of vices and, therefore, expresses itself in negativities, with the result that his strength, bodily as well as mental, is getting depleted day by day. Isn't it clear then that the whole of the present atmosphere is polluted and the elements also are overcast and no one is completely healthy and righteous? Hence, it is not possible to reproduce by means of *Yogic* power in this time.

This does not in any way indicate that the thesis of reproduction by Yoga need not be believed in. So do the evolutionists and scientists say that, in the beginning of the world, when Nature's forces worked on the stagnant, purified water, Matter had been turned into protoplasm by the action of the sun's rays. But they further say that the atmosphere today is not suited to produce the same results now. The evolutionists cannot demonstrate the production of any living form out of non-living matter nor can they grow an amoeba in a laboratory into, say, an ape. If they can't do this, how should we accept what they say about the basis of life that is in the protoplasm?

There is no doubt that if both men and women practised Yoga along with the observance of *Brahmacharya* and other required disciplines, the whole of the present structure of sensuality will be wiped out. Further, now that the vices have reached their extreme limit, by the very law of Nature, they will now come to an end. In order to equip man for heaven, which is shortly to come, the Supreme Soul Shiva, the Supreme Father, is Himself giving us, through Prajapita Brahma as His medium, His message and has issued an ordinance that we become holy and yogi, for, very shortly, to end man's wicked actions, we are undergoing a spiritual revolution awakening our souls from the slumber of ignorance and there is going to be established a pure, peaceful and happy world after atomic war based on tremendous scientific explosions.

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## Chapter # 15

# Procreation through Yoga power is not impossible

The man in the street admits without hesitation the influence of Nature's powers. He is impressed deeply by the wonders of science, but is unfortunately not acquainted with the powers of Yoga. He does not know that super-physical and spiritual forces are greater than the merely physical ones. After all, the great achievements of scientists are made through the powers of the mind. The power that makes the mind viceless, that controls it and, by that means, enables full development of spiritual powers, enables a man to accomplish any task by means of this power. Discoveries of science are due to man's thoughts, hypothesis, experiments, investigation, analysis and conclusions. The ability to condense these thoughts into a point, as it were, in the form of silence power, which is also spiritual power—isn't this ability greater than the ability to make discoveries in the physical world?

In the USSR, the influence of man's mental power on Matter is being studied by means of scientific investigation, which has shown that mental power does the same work, if not greater than what material or physical forces do. For instance, experiments have been made to demonstrate that through the mental power, developed by practice, an individual can stop a watch or can make it go according as that individual wishes.

Several such cases have been observed to illustrate that, by means of will-power, a message can be flashed, without any physical apparatus, to an individual far away from the sender, while scientists have to undergo huge expenditure for that very purpose. But, because the common man is not conversant with the working of mental force, he does not easily come to believe

in the value of this force.

But, we need not always test everything of the mental and spiritual sphere by means of scientific analysis. Science deals with the products and works of Matter by experimentation, though it has not yet been able to discover the genesis of all mysteries of Nature. That everyday science reveals new things and new forces means by itself, that science has not arrived at all the knowledge that it ought to acquire and that there is more ignorance than of knowledge even uptill now, so vast are the dimensions of knowledge! How should we, then say that there was or will be any alternative to the methods relating to biological, chemical and physical phases of the current ways of checking reproduction. Science has, on its part, found out alternatives in several different ways, by synthetic or normal drugs. With his knowledge of heredity, environment and genetics, the scientist has created several new seeds and discovered new ways of planting them. How can, then, science at all say that the principle of reproduction by means of Yoga is unacceptable. Not to speak of their acquiring knowledge about the working of this principle, their attention has not yet turned to it. Did science ever before know or accept the physical benefits accruing from *Hathayoga?* Modern biology depends upon medical treatment of diseases, while through the processes of *Hathayoga,* disease can be cured without medicines. The scientists did not know this then. And, let me state here that diseases of the mind as well as of the body are cured by means of meditation (Yoga). With this also, Western science was not acquainted. Only very recently has science testified to this power. Even if it were not supported by science, it would still produce results. Exactly in this manner, the wholesome effects of Rajyoga, as taught by God Himself, had not yet been seriously considered by scientists. But of late modern medical science accepts and corroborates that Rajyoga is an effective system for prevention and even treatment of many diseases and is being employed in the treatment of stress, mental diseases, blood pressure, diabetes

and even heart-ailments etc.

Several years ago, a news item appeared in a paper to the effect that doctors at that time could not interpret much less explain, the mysterious process relating to reproduction. Here is what appeared in the paper.

### Fate of fatherless children

During the war between the USSR and Germany when German soldiers were being killed in large numbers, doctors invented an injection, which would inseminate women. Thus, many women bore a child, giving birth to healthy children.

A British girl gave birth to a healthy child without having had any sexual act uptill then. On being asked what the father's name was, she said that she was truly a virgin. This puzzled the doctors, who examined her fully and then came to the conclusion that a virgin could, by herself, become pregnant. When this occurrence was being talked about in public in the UK, another pregnant woman was admitted into the hospital. She gave birth to a female baby. When the lady was asked what the name of the baby's father was, she said that she was unmarried and that she had no sexual relations with anyone. Medical tests on her also established the truth that she was a virgin.

Another amazing thing was that of a pregnant girl, who was brought by her mother, aged about forty years, to the hospital. The mother declared that this girl was born to her without any sexual act whatever, and that her this daughter also was bearing a child though she too was a virgin. The girl deposed that she used to feel dizzy about six months before and when she was being massaged by way of treating her for dizziness, her lady doctor declared that she was pregnant. Doctors at that time examined her and she was declared a virgin. This was a new phenomenon for great doctors. They called a meeting of specialists and re-examined these girls. They were unanimous that this principle is true in the sense that a virgin can give birth to a child

without having had any sexual act at all.

But the puzzle has not yet been solved by them as to what extent this principle of reproduction is applicable to virgins. A British doctor has expressed his view on this point: "Study on this point was started at that time when a small species of fish was seen laying eggs without having come into contact with the male fish." Later on, Dr. Hysen collected evidence from observing the behaviour of warm-blooded birds. Investigation of rabbits proved that the female could be pregnant without the instrumentality of the male, and could give birth after the full period of gestation to a healthy rabbit.

Lanent, another doctor, says that doctors will have to change their views on the subject. It is very likely that accounts of such births found in ancient books are true.

"Not only in the UK, but also in America, cases of such births have occurred. Children born in these circumstances are completely healthy. It is believed there that children born without sex-lust and sex-act are much more healthy and stronger."

Since this news was published, it is possible that doctors or physiologists have given their interpretations. Well, what is said above are some exceptions to the usual kind of births. But, this, though true, is not reproduction by Yoga power. And the purpose of mentioning the above exceptional cases is merely to point out that scientists cannot explain or interpret logically or by experimentation in laboratories every such occurrence. Also, we have to remember that there might have been some other method, which was current sometime in the hoary past.

Students of biology know well that in the vast world even today, different methods of reproduction are current. May be, scientists of the recent past or several centuries ago did not know of these different methods. May be that, in this world of living beings, there are species about which they have little or no knowledge. For instance, in different species, e.g. fishes, snakes, cranes, snails, argonauts (a kind of mouse), honey-bees, etc., there

are as many methods as there are species. There are millions of other species, about all of whom scientists cannot or do not know. If, therefore, we remember that scientists do not know about the methods in use by each one of the innumerable species and that the method commonly in vogue now with *homo sapiens* was not the only one the world over, we shall have no reason to dispute that in *Satyuga* (the Golden Age) reproduction took place through Yogic power.

## Chapter # 16

# Human reproduction while observing chastity

If I tell people that there was no concupiscence and no sex-indulgence in the Golden Age, i.e. *Satyuga,* and that human reproduction in that Age was by means of Power of Chastity and not through any physical acts which are indulged in today, most people would simply laugh at me thinking that I am so credulous as to have been led to believe in the impossible by certain clever and hard-core *Brahmachãris* or puritans whereas other people would consider me to be forgetful or ignorant of the facts of physiology and anatomy and the biology of reproduction. The fact, on the other hand, remains that those who believe that human reproduction has always taken place in the way it is done today, are the people who have been throughly indoctrinated and are committed.

But I am sure that if even they read the chapters of this book, they will feel that there is some scientific basis for what I say. These chapters will be based not only on divine revelations but also on arguments and evidence drawn from various disciplines, such as Biology, Physiology, Anthropology, Religion, Philosophy, etc. But, firstly, I would give some evidence from Biology or medical sciences and the foremost thing I would do is to quote reports, from some reputed medical journals, of certain cases which were confirmed by men of eminence in the medical profession to be the cases of *Partheno-genesis.* **These persons of integrity in the medical profession confirmed that virgins can give birth to a child without the participation, in this act, of any male. In other words, the reports, we give below, confirm that women can reproduce while leading a life of perfect chastity or *Brahmcharya.* There have been cases of conception without any artificial**

**insemination.**

In this context, I will first reproduce a letter written by Dr. Abraham Johnson to the Royal Society in the year 1750. This finds mention in Dr. Casper's Forensic Medicine (Vol. III) translated from German and published by New Sydenham Society of London in 1864.

**Dr. Johnson addressed himself to the Royal Society as follows:**

"Gentlemen: The great encouragement you show to all learned investigations of nature (with the excellent treatises published every year in your philosophical transactions), emboldens me to lay before you a dictionary, which I believe is entirely new, and which I am sure is equal to anything that has ever been offered to the world since philosophy has been a science. Excuse my presumption, and forbear your censures, till you hear my narrative.

**"No less than fifteen years of my life have been spent in bringing the Arcana* to maturity... Not to keep you any longer in suspense, *I have found out, and am going to prove by most incontestible evidence, that a woman may conceive and be brought to bed without any commerce with a man. This, gentlemen, I dare say, you will allow to be a very wonderful discovery."***

"To combat the simplicity of the ignorant, and the prejudice of the perverse, I will describe at large what first suggested this thought to me, and how I proceeded afterwards from conjecture to demonstration.

The lot that providence assigned me in life was to practise medicine; to which I united the sisterly science of midwifery; and although it ill-becomes anyone to boast of his own merit, yet I will venture to assert, that in the course of my practice, I have helped nearly as many people into the world as I ever helped out

* *Arcana was the child of Dr. Johnson about whom you will read later in the text.*

of it; which rendered my fame so great for obstetric operations, that I engrossed the custom of all the breeding women in that fruitful country town."

"But not to trouble you with more of my private history than is necessary, as I was sitting alone one afternoon smoking my pipe, I received a message from a neighbouring gentleman informing me that his daughter was dangerously ill, and desiring my immediate attendance.'"

"When I arrived, and examined the young lady concerning her complaints, I was surprised to find in her all the symptoms of pregnancy; but as I know very well how tenderly ladies value their reputations, even after they have lost it, I withdrew the father aside into a separate room, for the sake of privacy, and there, with great concern, told him what my office obliged me to declare, that his daughter was apparently with child and near the time of her labour."

"The old gentleman was struck with horror at the news and, immediately rushing into the chamber, upbraided both his wife and daughter in the bitterest terms, for concealing so important a secret from him, and bringing such disgrace on the family. The young lady turned up a face of inexpressible innocence and amazement, and immediately fainted away into her mother's arms."

"I really found myself inclined to compassion. But the good old woman soon put a stop to these womanish emotions of my spirit, falling upon me with the most outrageous abuse, for daring to asperse her daughter's reputation in that wicked, ruffianly manner, vowing it was a lie."

"Though the mother could hardly bridle her passion, and the young lady, protesting that she was innocent, affairs were now too far advanced to be concealed, and about five in the afternoon I conducted into the world the little malicious witness whose evidence was so fatal to the young lady's character, and so necessary to the vindication of mine."

"Yet, after this seemingly conclusive conviction, she continued to make same earnest declarations to all who visited her; and, one day, as I was sitting alone with her, after she was pretty well recovered from the shock of her delivery, she caught me hastily by the hand, and with many tears and many asseverations of innocence, begged that heaven blast her immediately with lightning, if ever she had known a man."

"Such earnest protestations, delivered with such an air of truth, and accompanied with so many tears, wrought upon me so strongly, that, I know not how I felt myself strangely inclined to believe her, even against the remonstrances of reason and experience. Full of what she said, I returned home in a very thoughtful mood, and continued uneasy and perplexed for a great while."

In this perplexity, fortune stepped to my assistance, and my doubts were unriddled by the following passage in Virgil's Georgicks:

*The mares to cliffs or rugged rocks repair,*
*And with wide nostrils snuff the western air,*
*When (wondrous to relate) the parent wind,*
*Without the stallion, propagates the kind,*
*Fired with amorous rage, they take their flight,*
*Through plains, and mount the hills' unequal height,*
*Nor to the north, nor to the rising sun,*
*Nor southward to the rainy regions run,*
*But boring to theWest and horring there,*
*With gaping mouth, they draw prolific air.*

Now, it is well known that this same Virgin was a great natural philosopher, as well as a poet, and here we see she confidently asserts that it was very common for mares to become pregnant, without coition by turning their faces to the west and snuffing up the wind in that quarter.

"All naturalists being agreed that there is a great analogy and similitude in the generation of all animals, she be biped or

quadruped, it occurred to me that what had happened to the mare, might, for this very reason, happen to a woman."

It appears from Dr. Johnson's letter, part of which will follow in the succeeding paras that he carefully investigated this subject, and finally made a remarkable discovery—a method by which a woman can conceive children at will without performing coition with a man. His main problem seems to have been the need to perform an experiment to prove the practicability of this method, which involves the drinking by a woman of a chemical-preparation, prepared in an electrical device he had constructed. Regarding his selection of the woman on whom the experiment was to be performed, he observes:

"If I made choice of a married woman, there the difficulties were innumerable; or if I had made choice of maiden, virginity has, in all ages, been esteemed a very brittle ware, and I presume, has not greatly mended its nature of later days."

"Sometimes I thought of taking a wife, over whom I would usurp absolute authority, and lock her up till the day of her labour; but fearing she might grow desperate, when she should find that I had married her only to try an experiment upon her, and at the same time, grievously mistrusting the continuance of my own affections, after I had accomplished my ends, I dismissed that project, and resolved, after much perplexity, to hazard all upon a chamber-maid."

"Accordingly, having first persuaded the girl that she was ill, and then mixing up some animalcula in a chemical preparation, I administered them to her as a dose of medicine. I then discarded my footman, and suffered no male to approach my doors; nay so great was my caution to have my stratagem succeed, that I hardly permitted a dog of the masculine gender to enter my house."

"In about six months, it was visible that the medicine had taken effect, and let the reader imagine, if he can, the joy I felt when first I perceived her begin to bulge. At the same time, too, a little circumstance happened which heightened my joy, and put

the manner of her conception beyond all possibility of doubt."

"As I was sitting alone one morning in my study, ruminating on this great event, the girl came to me with tears in her eyes, and having obtained my leave to ask a question, entreated me earnestly to tell her, if it were possible to breed after three years?"

"Though I guessed the drift of her question, yet affecting an air of ignorance (and putting on a grave physician's aspect) I ordered her to be more explicit; whereupon she proceeded with frequent breaks of crying, to tell how much she was astonished at some symptoms that heaven above knew what was the matter with her, but she verily believed herself pregnant, and yet she could take a Bible-oath, she had not been touched by a man."

'So then,' said I, with a tone of severity, 'you confess that, about three years ago, you were guilty of incontinence.' 'Yes, sir', replied she, 'to be sure it would be folly to deny it to a man of your learning'.

"Be it sufficient, however, to say that at the nine months' end, the girl was delivered of a chopping boy, whom I have ever since educated as my own, in spite of the calumny of the neighbourhood."

"Thus, Gentlemen of the Royal Society, I hope I have proved in the most incontestible manner, that a woman may conceive without any commerce with a man; that the world has been in error for six thousand years, and probably would have continued in it six thousand more, if I had not been born on purpose to break through silly prejudices and undeceive mankind in so material a point."

'Material' I must call it; for how different is this from all the discoveries of Issac Newton, the star-gazer? His, all of them, end in speculation, but mine extend to practice; his are only calculated for the persual of a few college-padants, but mine offer themselves to the world in general. And I shall shortly publish a large volume to show that **this is the most natural way of being born,** grounding my demonstration on the following infallible arguments, which I

have drawn up syllogistically:

1. Nature (say certain authors of great erudition) is a very frugal old lady, and a prodigious economist; she is observed to give herself as little trouble as she can, and to do everything in the cheapest way.
2. But animalcula may be hatched as completely in a female womb, as when they take their tedious progress through the loins of the male also.
3. Ergo: That is the right road into life, which is the shortest road.

"*Galen*, in his celebrated treatise upon measles, wherein he endeavours to account for the origin of that distemper, delivers it as a common opinion that it was brought into the world by a woman, born without the assistance of a father.

*Hippocrates* informs us, that his mother used frequently to tell him that she had no carnal intercourse with his father for nearly two years before his birth, but she found herself strangely influenced one evening, as she was walking in a garden. His father obtained a divorce on this occasion, and the good woman fell under the reproach of all her acquaintances.

Among the Roman historians, I can produce only an example from Livy, of a woman who was reported to have been delivered in a desolate, uninhabited island, where she was cast away, and had not seen a human being for the space of nine years before her labour. He tells us that she was brought to Rome, and examined before the Roman Senate; but the particulars of this story are so very profuse and tedious, that I choose to refer the reader to the original, in the fiftieth book of the incomparable historian."

**"I hope that I shall merit universally the thanks of all the fair sex for disabusing mankind on the subject of conception, and teaching them how a woman may be with child in a single state, consistantly with the purest virtue."**

*'Cur ego desperem fieri sine conjure Mater,*
*Et parere intacto, dummodo castra, viro?'*

"Before this was known, when the world was foolish enough to suppose coition always to be necessary previous to conception, how many ladies have innocently lost their reputation... for the slight inconvenience of happening to be brought to bed with a child before marriage? Whereas, when once this discovery is spread, it will be easy for a young lady to lose her maidenhood without losing her character, and to take in Air without any dread of calumny and reproach in consequence of so innocent a gratification."

*'Jam radit et virgo, redeunt Saturnia regna,*
*Jam nova progenies coelo demittiture alto.'*

"Another great benefit, resulting from this discovery will be the utter abolition of matrimony, which has long been complained of by all the polite world as a nuisance, grievous and intolerable."

"And I cannot doubt but that all women will in the future choose to propagate the species in this new way. I can assure them for their comfort, that their satisfaction will be as great in this way as in the ordinary and coarser communication with man—which indeed the fondness that ladies have always expressed for zephyrs abundantly proves, though hitherto they have been ignorant of the cause of the agreeable sensations excited by that amorous wind.

But the most capital advantage of all remains to be told...There is a certain disease that is most fatally epidemic, which has much employed the speculation, and more the practice of mankind. Among physicians, we call it 'the Lues Venera' (syphillis), with apothecaries, the veneral disease."

"If all in female shape (for I dare not call them all 'women') will agree to seclude themselves from the foul embrace of men for one year (which I account a very modest proposal as I offer them a better gratification in lieu of what they are to forefeit), this ruinous plague must cease among us."

"But objectors still may be apt to question whether your double-distilled children, who pass through the seminal vessels

of both sexes in the old way of generation, are not of course healthier and more vigorous than your single-distilled infants will be, who are to receive only the nurture of a female womb? In confutation of which silly prejudice, though I could produce very cogent arguments from the depth of philosophy, yet I choose to answer this question by another, whether the present race of fathers, especially those in high life, under the circumstances that I have described, are qualified to beget children at all? But when women are left to breed of themselves, and the venereal disease is banished among us, we may then hope to see an offspring, robust and healthy."

"In so doing, their names will be recorded in history, as the illustrous propagators of heroism, the founders of a new race of human beings, and will be handed down to posterity."

The above paragraphs quoted from Dr. Abraham Johnson's letter, are elaboration, except to say that the views expressed by Dr. Abraham Johnson may not be acceptable hundred percent, but these speak eloquently of the possibility of reproduction without a woman having any carnal commerce with man.

### Dr. Helen Spurway's lecture on Virgin Birth

Next I will give here an excerpt or two from the lecture of Dr. Helen Spurway. Dr. Spurway, lecturer on Biometry and Eugenics, spoke before the members of the British Medical Association, in the year 1955, on the subject of birth of a child to chaste women, i.e. virgins. The conclusions, arrived at by Lady Dr. Spurway, had repercussions in European Scientific circles.

**Following are some excerpts from Dr. Spurway's lecture:**

*"The possibility of a woman becoming pregnant without at least one spermatozoon penetrating into the uterus will not be accepted by any 'reasonable man'. For many centuries, the opinion of the scientific world supported 'the reasonable man'; today, biologists and especially cytogeneticists are less dogmatic*

*in refuting this possibility. The occurrence of spontaneous partheno-genesis has become for them a matter of observation!"*

In her lecture, Dr. Spurway gave the example of a **certain type of small fish (Levistes reticulatus), some of whose females can reproduce without the help of male fish. She also explained how it could be possible in the case of the mammals by freezing the fallopian tubes by which technique were created rabbits without male parents. Her lecture was reported in *Lancet*, the official organ of the British Medical Association.** Then the magazine *'Sunday Pictorial'*, took interest in the matter and undertook to finance the research work so as to investigate whether birth of a child by a virgin or a chaste woman was, biologically, a possibility. In pursuance of this scheme, *Sunday Pictorial,* published on 6th November, 1955, a small notice, inviting English women, who claimed to have given birth to children while they were chaste and virgin, to report to the magazine.

Sixteen days after this notice, a German woman, Mrs. Emmimarie Jones, who read the notice of the 'Sunday Pictorial', and who was now living in England, wrote the following letter to the magazine:

*"For ten years, I have been concerned about the birth of my daughter. I honestly believe she had no father. In case you are interested in the facts of the matter, write me. Before writing me, I wish to say that I am German, in case you do not wish any dealings with a German. I am married to a Welshman and have lived in England for more than seven years."*

She specifically mentioned that she was a German because the notice in the *'Sunday Pictorial'* had asked 'English women' to write to them. Moreover, she might have thought that, after the 2nd world war, the Editor might or might not like to deal with German ladies. But, in fact, the notice did not imply this.

This is how these sensational researches commenced. The nineteen cases were turned over to a team of eminent physicians, whose names were not disclosed before they had conducted the

medical investigations and the article, based on their findings, was written. The medical knowledge, integrity and stature of these persons were above board. These were:

1. Dr. Stanley Balfour-Lynn, Physician in charge.
2. Dr. David Wynn-William, Plastic Surgeon who was world-famous in the field and had specialisation in skin-grafts.
3. Dr. A.E. Mourant, Director of Laboratories for blood-type analysis of Medical Research Council.
4. Dr. Bernard Comber (Consultant), research-associate of Charing Cross Hospital, Member of the Rockfeller Institute and Member of the Research Council.
5. The blood analyses were made by Dr. Sidney Shaw, one of the eminent authorities on blood types. He was from the Department of Pathology of Charning Cross Hospital.
6. The Statistical evaluation of the data on blood analysis was made by the famous J.B.S. Haldane.

Dr. Stanley Balfour-Lynn, formerly of Guy's and Queen Charlotte's Hospital, wrote the report.

In all, nineteen women reported to the Sunday Pictorial. A few days after her letter, Emmimarie Jones was submitted to the first examination and she and other eighteen virgin mothers were also subjected to tests to confirm or reject their claim. The case of Emmimarie Jones became more famous.

We will now first give case-history of Mrs. Emmimarie Jones and will then give excerpts from the findings of the body of doctors whose names we have given above.

## Case-History of Mrs. Emmimarie Jones

The history of Mrs. Emmimarie Jones was related by the English journalist Audrey Whiting, who was present at all the investigations of her, during the six months that they were in progress.

This is how Mrs. Emmimarie Jones related the history of her case:

"I felt very tired and lethargic in the summer of 1944 in Germany, when the Allied bombardment was most severe; and it seemed I had no energy.

"When I saw I was not improving, I decided to go to a doctor, who prescribed me a tonic. He was not especially worried. He thought all I needed was something to strengthen me."

"I was, however, surprised when the physician said he wished to make a complete examination. I cannot describe my surprise when, after going to write the prescription, he returned to me and said: 'It is not surprising that you need a tonic. The fact is that you are pregnant now for three months."

"I recall that when I heard that, I burst out laughing, and was sure that he committed an absurd error. I said to him: 'You must be mistaken. It is impossible for me to be pregnant. Three months ago, I was in a hospital, and at this time had nothing to do with any man, and so your statement could not have any basis in fact.'

But the doctor remained unmoved, and answered that he would shortly ascertain whether his diagnosis was correct."

She added that she left the doctor's office quite upset. Later, she told Audrey Whiting:

"It would not be correct to say that I was disturbed about the matter. I simply did not believe what the doctor said. I am not a child. I know life, and, above all, know that a woman cannot have a child without contact with a man. I know that at the time I was not in the company of any man. I cried much. I did not know who would help me. A child, it seemed to me, could not come from nothing.

"At the time of the alleged conception, I was interned in a German hospital, suffering from a terrible and painful rheumatism. All the hospital staff was composed of women. I was never permitted to leave the bed. The greater part of the time I was forced to take sedatives in order to be able to sleep."

The husband of Mrs. Jones was then far away, for months

past, with a German army. All of the months of her pregnancy, she spent in bomb-shelters, close to Hanover. One morning she left the shelter, and all she could see was the city attacked by planes. She said to the doctors:

"My home was destroyed; what I saw made me fall down to the floor and cry. I felt certain that my child would be born dead. I believed that what I was enduring, was more than the child could stand."

"But the child was not born dead. Monica was a beautiful child, normal and was fully developed at nine months. She weighed seven-and-a-half pounds and cried much."

In one of her reports, Audrey Whiting wrote:

"Mrs. Jones told me: 'Right after the birth of Monica, I was put into an ambulance. I don't know where they carried me. I reached a convent where there were many rooms that were used for the temporary accommodation of pregnant women. I remained for three weeks in an emergency hospital."

Audrey Whiting further writes: "What must have passed through the brain of this woman when she saw her child for the first time? Once, when we were alone, and since we were intimate friends, I asked her this question. I can never forget her reply:

"Audrey", she said, "it is terribly difficult to answer you. I am not religious or anything like it. The first time I saw Monica I was very content to have her. I could not understand how I got her. However I loved her. She was my child. That is all I can tell you."

## Medical Tests

It has been pointed out earlier that a team or board of medical experts carried out various kinds of tests to prove or disprove the claim of 'Chaste birth' by these nineteen virgins among whom was Ammimarie Jones. Each had said individually: "I have had a child by virgin birth. I swear my daughter was conceived without the participation of any man." Medical experts performed dozens

of tests to determine their blood-composition so as to ascertain the type of their blood. They also tested the capacity of the mother to receive a skin-graft, derived from the child and the capacity of the graft to take. They conducted these strange investigations in a hospital far from London in order to avoid visitors. In brief, there they carried on all the tests that were needed to ascertain the truth. Thanks for their co-operation, Science made a great step forward. The initial results of this study were so amazing that they led the doctors to continue their researches for months and, at the end, *Lancet*, the authoritative medical journal published their official report. The medical journal expressed appreciation of the physicians who had participated in the research. Following are the excerpts from that report:

**Excerpts from the Medical Report, published by Lancet**

"We have employed all the experimental methods known to medical science. We would not prove that any man has participated in the conception of the child. All of our results point to the fact that it was a genuine case of Virgin birth."

"The evidence collected as a result of special examinations and blood-tests led to conclusions that would be expected to occur in case of occurrence of partheno-genesis."

"We could not find any evidence to contradict that the girl Monica was produced by her mother *without a father*."

"The statements of the patient should not only be seriously considered but it should be admitted that we have been unable to refute them."

Naturally, these declarations of eminent English medical professionals roused deep interest in the then European medical circles. A researcher who read the report, consulted the most eminent Brazilian medical professionals of Sao Paulo and Rio. The majority of them said: 'The matter is serious and well worth careful study."

Following are, in brief, some of the opinions, expressed by

them:

## Opinions of Brazilian Physicians

(1) **Professor Fores da Fonseca,** Professor of anatomy, of the University of Brazil, commented as follows on this case:

"The case seems, without doubt, worthy of attention, and is probably genuine. While it is difficult to ascertain with scientific precision what has occurred, **the possibility of parthenogenesis cannot be denied.**

The medical report is not contradictory when it states: 'We could not demonstrate the participation of a man in the conception of this child.'

**"After six months of investigation, all our observations confirm a virgin birth."**

So-called parthenogenesis or the development of a new individual from the female egg or ovum without fertilization by the male element, is a common phenomenon in lower animals. Also, there is nothing new about artificial parthenogenesis in which the egg is experimentally made to develop by substituting the male cell by chemical and physical agents. Experiments on mammals are much more difficult but interesting results have been obtained. **Therefore, in theory, we cannot deny the possibility of parthenogenesis in the human species.**

'So obvious is the connection between the act of fertilization and subsequent child birth, that exceptions, claimed to have occurred since remote antiquity, were generally regarded as fraudulent'.

'However, we may admit the possibility of human parthenogesis by natural means, through physical and chemical influences.'

"There exists the possibility that this is a genuine case of human parthenogenesis. The artificial induction of human parthenogensis is not outside of scientific possibility."

(2) **Professor Arnaldo de Moraes**, Director of the Institute of Gynaecology of the University of Brazil, comments:
"In certain lower animals, it is possible for the ovum to develop by the action of causes yet unknown (natural parthenogenesis) without union with the male cell.
In 1939, the American investigator Pincus artificially fertilized the eggs of rabbits and transplanted them into the uterus of virgin females, and secured parthenogenetic offspring. The French investigator Moricard, in 1940, produced parthenogenetic segmentation in mammalian ova in test tubes."

(3) **Dr. Campos la Paz Filho,** President of the Society of Obstetrics and Gynaecology of Brazil, says:
"The evidence which the group of physicians secured from the two subjects (mother and daughter) are in the highest degree confirmatory... we have no strong reason to suspect parthenogenesis.
The fact that the child Monica has a normal organism, which developed parthenogenetically from an egg, while today an unknown possibility, is not theoretically absurd.
The integration of skin grafts between Mrs. Jones and Monica are the most honest, logical and intelligent proofs that this was a case of virgin birth.
Theoretically, there is no reason why human parthenogenesis cannot occur. This is indicated by certain abnormalities found in higher mammals, animals and human. There exist certain tumours of the ovaries and testes (teratoma, dermoid cysts, etc.) composed of the same tissues as in the human body; and these dermoid cysts often contain hair, teeth, bones, etc. The origin of these tumours is explained by the parthenogenetic development of the human egg."

(4) **Dr. M.D. Halluin,** in his "Animation and De-animation", says:

"From the purely biological viewpoint, there exists no reason why the partheneogenetic development of the mamalian egg is impossible, including the human egg, developing into a parthenogenetic embryo under favourable circumstances."

(5) **Professor Rodrigues Lima,** Professor of Clinical Obstetrics of the Medical School of the University of Brazil, remarks: "This phenomenon, known among lower animals, if it occurs in woman, proves how false are the current notions regarding the ovum and spermatozoon, and we must admit the possibility of the ovum developing without the spermatozoon.

This is not the first time that an event that was formerly considered impossible, when better studied, was found to occur."

"This problem, to resolve which a group of English physicians conducted their investigations, is one of great importance. Their findings, unknown until now, can lead to social consequences of transcendental importance."

(6) **Professor Sawaya,** Professor of General Physiology of the University of Sau Paulo, says:

"At the end of the last century and at the beginning of the present, great progress was made in the study of parthenogenesis. Most outstanding of these investigations was Jacques Loeb's, discovery in 1900 of artificial parthenogenesis, which consists in the experimental fertilization of the virgin egg, without the intervention of the spermatozoon."

(7) **Dr. Bussama Neme** says: "Experience on eggs of sea urchins, frogs, and rabbits (which, like humans, are mammals) proved that it is possible to cause reproduction to occur without male fertilization. The agent that produces such parthenogenesis may be chemicals, temperature or mechanical irritation. In 1935, Garufi observed segmentation

of ovules (cellular division of young ova) without fertilization by spermatoza. This indicates the possibility of parthenogenesis in the human species, which is justified by Rostland in his book on parthenogenesis among animals (1950) in which he says, "Since Pincus caused artificial parthenogenesis to occur in mammals (rabbits), there is no reason to deny its possibility in the human species".

We can, therefore, understand why the investigating committee, concluded the impossibility of denying the history of Mrs. Jones and admitting scientifically that this is a real case of virgin birth.

The above medical evidence, if considered without prejudice, should lead the reader to rethink over the age-old belief that human reproduction has always been the way as it is today. What Dr. Abraham Johnson or Dr. Hellen Spurway said and others confirmed may not be cent per cent correct but, undeniably, it has much truth in it.

## Chapter # 17

# Is it sex that has made the world go on and will make it go on for ever?

There are lacs and crores of people who, when asked to be holy and to exercise self restraint, turn in upon you saying, "It is sex that has made the world go on and will make it go on for ever. So, one strikes at the root of creation if one repudiates sex. The world is there and it has grown because of sex. If we conquered sex-lust, how would the world go on?"

### A question to believers in evolution

Those who believe in the Theory of Evolution, i.e. in its present scientific explanation, and ask questions in the manner' indicated above, may be asked to answer the question stated below.

What is the logic underlying your belief that procreation in the beginning took place by means of sex-indulgence and that growth of living species was also due to it from very beginning of the world? Your principle of evolution is that as the earth continued cooling down, the combination of hydrogen with oxygen had resulted in the formation of steam and the combination of carbon with Oxygen resulted in the formation of carbon dioxide and, after rainfall, pits and hollows got filled with rain-water and lakes and seas were formed,. And when the sun's rays fell on water, which was in a state of stagnation and owing to phosphorus, nitrogen and salts in water mixed with carbonic compounds, the protoplasm appeared. That is, you people believe that the first protoplasm was born of the effect of the sun's rays on the boiling seas. This cell which you call amoeba has not been created by means of sexual intercourse. The unicellular beings, that came

from the said amoeba, did not come through any sexual act. You declare that division of cells has brought about increase of cells and that this process is going on even now. How do you then say that reproduction has been going on and will continue to go on through sex? The scientists who gave this theory of evolution[1] to the world have said, all with one voice, as it were, (though they were not all of them contemporaries of one another), that, for millions of years, there were only unicellular ones, which grew in number through division of cells, and not through sex. How could you then say; what you said at the start, that this world has been going on by means of sex ever since it came into being?

## Our appeal to the followers of Quran

The holy Quran has in it that God said *'Kunn'* and the world came into being. Let us think over what has been recorded in that Holy book. "His saying is that when He thinks of anything and He commands it to be born, the very moment it appears. So, he is holy who has sway over all things. All of you have therefore to return to Him."

Thus, we see that nowhere it has been said that God created the world by means of sex. It is known to one and all that staunch believers in the Quran as well as the Jews and Christians believe that God created the world in six days, and that Adam was made out of a handful of earth. How could these questioners, described above, say that reproduction by sex has been there since the world was created? The above quotation from the Holy Book should have drawn your attention to the truth that God is ever pure. In this Book, instruction in *Brahmacharya* has been given several times. Take this saying, "O you descendants of Adam, let not Satan tempt you to degrade yourself as he tempted your very first ancestors and sent them out of Heaven, and got them disrobed and left them stark naked. Satan and his people look at you with a design that you cannot see him!" We have undoubtedly made

1. *Darvin.*

Satan a friend of those people who do not have faith in God.[2]

And when they do an unholy act, they tell us that their fore-fathers would have followed the same path and God has commanded them to do the same. How do you speak of Him in this strain when you do not know Him? Surely, He does not permit anyone to act like the devil.

From the above quotation it is clear that God has commanded us not to be naked but as man has taken sexual gratification he is banished from Heaven, where there is the atmosphere of perfect peace and happiness. It is recorded there that the first ancestors, father and mother, did not have sex, but now when Satan, has tempted anyone, he would say, "Our ancestors too did the same, and God had allowed sex." Hence, no one should say that God has permitted sexual intercourse. The Quran considers lustful thoughts to be indulgence in sex and man has been commanded to abjure sex and take refuge in Him. He warns man against those who incline him to devilish thoughts. Hence, he, who has implicit faith in the Quran should take care to see that he is safe from any thoughts or feelings of lust. Never should he say that God has permitted sex, and that the world has been going on thus for ever.

## Our appeal to the followers of Christianity

Let us take the Bible. The Old Testament, in which Christians and Jews have faith, says that after having created the world in six days, God made man out of a handful of earth. "And the God Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.[3]

"And out of the ground, the Lord God formed every beast of the field and every fowl of the air; and brought them into Adam to see what he would call them.[4]

2. *Quran: 36, 77-83.*
3. *Genesis 2.6.*
4. *Genesis 2.19.*

And to provide Adam with a good and useful companion, "God caused a deep sleep to fall upon Adam, and he slept; he took one of his ribs",[5] and made a woman. God took her to Adam, who named her woman." Nowhere then has it been said that God permitted sex. On the contrary, He has told us that if man took to sexual enjoyment, he would be expelled from heaven to hell.

So, if they believe in their Holy Scriptures which tell us plainly that God said, 'Let it be' and it became, and that in a handful of dust He breathed life and made man out of it", why then do they not believe that reproduction takes place by the power of Yoga? According to the Bible, woman was made out of one of the ribs of man. What is the significance of this? Eve was created after Adam. How was then sexual intercourse done, and with whom? Adam was alone then, Adam and Eve were not born in the usual manner, i.e. after the usual period of gestation. If you agree that the first man was born thus why should you not then accept the fact that in the first two epochs *(Yugas)* of the world cycle reproduction was by means of the power of *Yoga.*

## Our appeal to Arya Samajists

*Satyarth Prakash,* the most authentic religious text of the Arya Samajists, says that in the beginning of the world all human beings were created by Him as youthful beings. There was neither any old nor any young person. Below is, the form of a catechism, what this book says:

**Q:** *"Were there beings of all ages when the world was created?"*

**A:** "Yes, in their youth. If children were born other beings, obviously older ones would be needed to bring them up. And, if there were aged person, the world wouldn't go on without reproduction. Therefore, all were in youth when they were created by Him."

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5. *Genesis 2.21 and 2.22.*

And if anyone who accepts this view then said that human beings were created through sexual intercourse and which is what they and people of many other persuasions say by declaring that the world has been always going on by this kind of reproduction, doesn't he thereby repudiate the word of God as given in *Satyarth Prakash.* Whereas what is recorded there is that in the beginning of creation, only those are born whose actions in their previous existence were good and therefore God created them. There also you have it that both men and women are God-created.

**Q:** *"Was one man created or many?"*

**A:** "Many, for the good actions, made them eligible for birth in God-created world; they are born in the beginning of the world and that is ordained by God. Because they were *Rishis* (saints) and 'so men came into existence' (*Yajurveda*). And this indicates that there were many beings in the beginning."

It is clear that as persons with a high record of goodness were created by God Himself, they cannot indulge in doing the base act of sexuality. Hence, *it is wrong to say that reproduction has always taken place by means of sex.* When asked how thousands of men and women in their youthful state came to be born at that time, they would quote a Vedic hymn to state that all these youthful persons sprang into existence like plants that break through the ground and come to be. So that they believe that they grew out of the womb of Earth. Whatever views people may have on their birth, it is stated in this text that in the beginning of the world, reproduction was without the instrumentality of coitus. If they believe that birth then was like that of plants, what possible objection could there be to their acceptance of the truth that reproduction took place by the power of Yoga. Their daily prayer runs as follows: "May none of us be subject to anger, lust and greed! May we give up attachment and may our life be holy! "This prayer is voiced by almost all human beings. Is this prayer based on the feeling that there cannot be anyone without lust? If this prayer of theirs is mixed with this feeling, the prayer does not

come from the heart, as neither one's thought, nor speech nor actions testify to the wish: If they pray with a true heart and a sincere feeling that the thing wished for could be accomplished that no one ought to be sensual, then how do they, the Arya Samajists, question as to how reproduction will take place in that condition of complete absence of sex? What is their clear view about this?

Those belonging to the Sanãtan Dharma believe in surprisingly many kinds of births here. For instance, *Vishnu Pruãna* says in regard to Ikshvaku, that he, as stated in the Gita was given *Gyãn* by Manu,[6] who himself got it from the sun, who in his turn had got it from Bhagwãn and that he (Ikshvaku) was born, as the *Purãnas* say, of Manu's nose, by sneezing.[7] The Pruãnas mention Ikshvaku a good many times. And above this, there are also people who believe that man can be born from the nose!

## Miraculous birth of King Prithu

*Shrimad Bhãgwat* in its description of Raja Prithu mentions that he was, as the Purãnas say, the first Samrat of world, his birth having been described as simply extraordinary. When the wicked Raja Ven died, the Rishis made Nishad,[8] his son, out of his hip, reduced to powder, and from his two arms in the same fashion were Prithu and Archi made.[9] How does this event appeal to you? The former Puranic account of Prithu having been born out of the nose has it that Manu was alive then. And, stranger than this, perhaps the strangest of all occurrences, this very Prithu came out of the arms of a dead body, whose hips gave also Nishard to the world so, where does sexual intercourse or sexual union of

6. *श्रीमद्भगवद्गीता 4/1*
7. *क्षुवतश्च मनोरिक्ष्वाकुघ्राणत.पुत्रो जज्ञे (विष्णु पुराण, अंश 4, अ 2. श्लोक 16-183)*.
8. *ममन्थुरूरूं तथ्या तत्रासीद् बाहुको नर: (पुराण 4/14/43)*
9. *बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यप (पुराण 4/15/1)*

man and woman come in?

### Birth of Mandhata from the belly of king Yuvanashwa?

The Puranas are a mine of stories! From the belly of a man—man alone a son was born! Mandhata, another Samrat, falls in the same category as Prithu. Raja Yuvanashwa had a sacrifice performed. On one of the nights, while priests were resting, the Raja felt extremely thirsty. He reached the sacrificial altar and seeing the priests gone to sleep drank the water that was being offered to God during the course of the ceremony. That water in the sacred vessel had been sanctified by means of *Mantras* (mystic formula of worship of high potency), which had been duly prepared with the object of getting progeny for the Raja. Some time passed, and lo, a boy[10] bearing marks of royalty, like and Emperor, was got by breaking open the right side of the belly of Raja Yuvanashva! He was named Mandhata because for want of mother, he had to be brought up by a wet nurse.

So, you have Puranic accounts of the birth of three great emperors. These Puranas say that the birth of a son Shukdeva by name, to Vyas was due to the rubbing together of wood,[11] which had been brought for purposes of sacrifice. The well-known saints, Agastya and Vasishta, are said to have been born out of a vessel.[12] The Mahabharata says that the Kauravas were born of the pieces of meat put in vessels! So, are there descriptions about Dhrishtadhyumna, Drupadi, Satyawati, mother of Vyas, Gokarna, etc.! Each one stranger than the previous other!

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10. *राजा तद्यज्ञसदनं प्रदिष्टो निशितर्णित:।*
*दृष्ट्वा शयानान्विप्रांतान्पपौ मन्त्रजलं स्वयं।*
*तत: काले उपावृत्ते कुक्षि निर्भिद्य दक्षिणम्।*
*युवानाश्वस्य तनयश्चक्रवर्ती जजान ह। (पुराण 9/6-27 तथा 30)*
11. *अरण्यामेव सहसा तस्य शुक्रमथापतत्*
*तस्मात् शुक: समुद्भूतो व्यासकृति: मनोहर: (देवीभागवत् 1/14/7-8)*
12. *ततोवृमान उदियाय मध्यात्ततो जातमृषिमाहुर्वसिष्ठम् (ऋग्वेद 7/33/13)*

## The Course of evolution of this universe

We have quoted scientists and followers of religious systems. We can now understand how far these views of theirs satisfy man's reason.

Let us take biological evolution. Evolutionists and physiologists agree that, without protoplasm, one cannot expect lifeless matter to reproduce. In spite of scientific advance, as accomplished in their laboratories, they cannot manufacture semen from lifeless elements. Even then, they believe that, in the beginning, semen was produced necessarily by matter which is lifeless. This is but a guess of theirs. There is no proof of it. Even today it has not been observed anywhere that by combining oxygen, hydrogen, nitrogen, carbon, water and phosphorus with the sun's rays falling on it protoplasm was formed. The scientists would persist in saying that in some special atmosphere (environment) that must have happened. This is imagination and surely not science for, life comes only out of life and not out of insensate matter. Any complex chemical compound can be formed from Matter but the latter cannot have ability of thinking and feeling unless the soul is there. Science implies experimentation in laboratories under specially arranged diverse combinations, but even their experiments cannot support their view on the subject of reproduction, for though the scientists can reproduce physical form by certain ways, soul is an entity out of their bounds.

Now to the religionists, some of them hold that man sprang out of earth as plants do. Some invent the sacrificial altar to do the trick and still others refer to drinking from a specially sanctified vessel containing potent waters or to rubbing together sticks of wood, or by sneezing—all a strange medley of notions! All this indicates belief unsupported by reason. There is now-a-days none who could repeat these events nor could throw light on it from the scientific point of view. Modern knowledge about reproduction cannot throw light on these descriptions, for science would dub all these as products of fancy, or as science-fiction,

or, as the common man would call it, a miracle.

In any case, we arrive at the clear conclusion that none of these, who have given us these descriptions ever believe that in the beginning of world cycle, reproduction was possible only by means of coitus, or sexuality. There must then have been some other means in existence in those very early times. And, we on our part uphold that those who were spiritually exalted reproduced by dint of their power of Yoga. To understand this, one has to be fully conversant not merely with the theory but with successful practice of Yoga and must live the simple and noble life of austerity.

## Chapter # 18

# How would this world go on?

Those who say that if people conquered sex-lust the world wouldn't go on, may be asked to tell us whether they are contented with the way in which the world is going on. "Do you find it pleasant to live amidst surroundings which are marked with envy, hostility, hate, violence, disputes and discord, poverty, cruelty, disease and sorrow? Do you like this world where forced labour, unemployment, enmity, revenge, famine and floods are common? Have you, in the midst of noise and turmoil, violence and quarrels considered yourself fully happy to have snatched a few hours of happiness and plenty?" In comparison with the righteous world that the Golden Age is, the present world is a forest of thorns, an abysmal hell, a river of vices and unforeseen sorrow, a foul-smelling gutter. Do you ever like to be a prisoner in hell? Do you enjoy getting engaged in false pursuits? The world is not going on; it is being pushed forward, because it has no momentum, no initiative of its own. Verily, this is no real happiness or real peace.

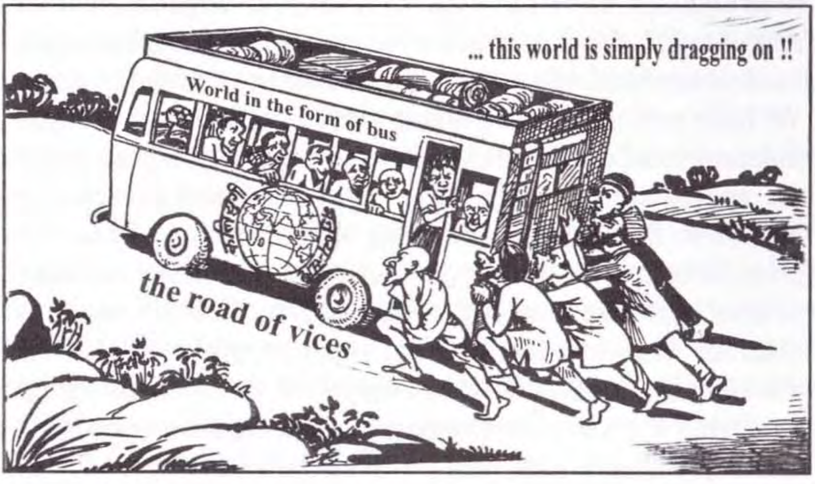
It is only in *Satyuga* and *Tretayuga* that we are really peaceful and happy. Man's mind is not under the sway of passion, nor afflicted with anger, nor sunk in the bog of greed; nor can attachment fetter his growth nor false pride perverts his ways. Neither hate nor envy dare go any where near him or violence and cussedness hurt the feelings of others. So beautiful is that heavenly world! Therefore, we should be holy and be Yogis to be able to bring in that same world. That is, we should abstain from lust i.e. refrain from poisoning others by this means. From lust it is that other diseases come in to wary our mind and reason and cause us sorrow and unease. In fact, it is not through sexual indulgence that the world is all moving on, for lust has ruined us. This vice has toppled all a man's noble schemes of building a new

world. Conquer this formidable foe, so that the hay day of peace and plenty comes again and universal love replaces the vices.

**This world is simply dragging on**

It is a pity that people believe the world to be going on, when what stares us in the face is the gruesome spectacle of domestic discord, followed by increasing numbers of divorce cases of patients all of whom cannot get admission in hospitals for want of sufficient beds. Should we take the world to be moving on when we have to get reservation of seats for journeys, when we have to spend the whole day to be able to earn a pittance, where courts are crowded with disputants and their respective counsels, and where prisoners are too many for the jails? We find large numbers of lunatics in jails, railway platforms crowded with passengers and employment exchanges and offices literally flooded with applicants asking for employment, is this what makes you think the world is going ahead? Is this what you mean by 'going on'?

Here, where man throws himself out of the confines of holy domestic life and now and again indulges in sex-lust, where those whom we call friends are selfish in their motives, where justice is not only exceedingly expensive but is delayed and sometimes



denied, where the moral base is either absent from life or at best unstable, where affection and regard are simply outer veneers like 'rolled gold', where complete health is a dream and the very air we breathe in, is polluted besides we are being cooped in narrow rooms like chicken. Strange are man's ways of thinking!

*Nothing begins and nothing ends,*
*That is not pinned with moan.*
*For we are born in other's pain,*
*And die in our own.*
*Ways of the world, created by God!*

We should have it clearly in our minds that the world created by God, the Supreme Soul, does not go in this manner. It goes on in accordance with divine rules which means divine ways, that is a world of extraordinary beauty and happiness. There is straight forwardness and sincerity too. The denizens of that world are law-abiding and hence there are no law books, lawyers or law courts. Crime is non-existent. So, there is neither the police nor any prisoner, because there is no violation of moral and social laws, and all are peaceful and healthy. The population is not so large as to form crowds who may have to stand in queues. There is true affection, because people are deity like, i.e. holy. Houses need no locks, nor is there fear of revenge or brigandage. In that happy world, the elements are the servants of man; they do not cause calamities because Nature's laws are not violated by people. We have now to be going to that world. The world of irreligion, indecency and devilry is over. No one need weep any longer. We are approaching the age of jocund sounds and of achieving happiness. *Kaliyuga* is soon giving way to *Satyuaga*. Le us make preparations to welcome it. Time is never stationary; the wheels of time turn round and round unceasingly. That the world will continue as it is today does not stand to reason. God is now transforming it into a world of deities. If you do not transform yourself, i.e. if you do not work to become righteous, you will be harming yourself. And, then it will be too late.

## Man's helplessness in managing his own affairs

It is not man's work but God's to make the world go. Man has succeeded in only disorganising it and rendering it desolate like a bad workman who has changed garden of flowers into one of thorns. For too long has man had the reins of the world in his hands and made a mess of it, with the result that he has manufactured the atom and hydrogen bombs to destroy his own world. He should, therefore, abjure his old crooked ways and follow the Lord, whose sermon is "Lust leads to hell."

He cannot conduct his own small household in the proper manner. He cannot keep well, not to speak of being always peaceful. To think that we are making the world go on and to ask how the world can go on if we conquered lust, is to have false pride and to live in a fool's paradise.

The death of a young man while his father is alive is not an uncommon occurrence now-a-days. Diseases lay man low; one's own folk leave him; discord in one's business affairs is common enough. Kith and kin behave like strangers to him, disown him or are unsympathetic towards him. Hopes are dashed as soon as they are born. Fear accompanies him wherever he bends his steps, setbacks come in numbers and even one's own children disobey him—is that what we mean by saying that the world is going on? Sleeping pills, tranquillisers in the mornings to ease tension before one starts the day's business, and when one needs sleep to rest his limps, he quaffs a draught or two of liquor to drown the day's cares and forget the fatigue and its attendant worries—is this world really moving on?

Where professed friends burn with envy to see him on false pretexts, where wife and children continue with him only as long as he has the wherewithal of life, when no one has either the time or the will and courage to offer a word of solace to one who is lying almost dead on the footpath, where morality has been eroded as if by a canker and where man gets hardly a few moments or so to feel contented in his whole lifetime. Do you really feel

concerned in making such a world go on?

### Take care of yourself and leave the worry of world's creation

God asks you to relieve yourself of your anxieties before you begin to feel concerned about this world of yours. Mould your life on the right lines so that you may have contentment with yourself and help others keep calm and cool. Control your mind and then make it work properly because it has not yet ceased to cause accidents. It leads you to altercations with others; it scowls and at times is having its tantrums and on other occasion it flits like a butterfly. It runs after certain things. Therefore, make it work on right lines. It is thoughts and feelings that create a world, and when these are right, all will be right with the world.

The world is too vast for any of the week-kneed to worry over. God has created it, and you should leave all cares about it to Him. The world as we see it, is Matter, and Nature will attend to it. Only you should cooperate with Nature, and for that purpose you should stabilise your mind and should be holy. And what is needed to help you discharge your duty is *Brahmacharya.*

### Brahmacharya—the only way

Do you feel that the world will go on in the style in which, as you see, it is going on, don't you feel that it will not continue long in this manner? God, the Supreme Soul, has now undertaken to set it on the right track. It has become a tangled skein of crisis and the knots made so tight that only God, not man, can disentangle them to put it on a smooth course. So, God has entrusted him, who is unmarried, with the tasks of moulding his own life on right lines and, if married, to conduct the household, including wife and children in the spiritual manner. **This means that he should now observe *Brahmacharya* in order to be holy and chaste. Otherwise, it would be difficult nay; it will be impossible to resolve the crisis that arises in his household and in society at large.**

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## Chapter # 19

# Is sexual desire like hunger? Is it the same thing as love?

Just as some people, out of their ignorance, consider sex a means of diversion or relaxation, so has a large majority taken it for a truth that sex-indulgence is an act dictated by Nature and that sexual desire is like hunger. "Just as hunger indicates health and is quite natural in a human being so is the presence of sexual desire a function of the body." By holding this view they only block their path of spiritual development. Labelling "attachment' to one's body and home as 'love', they deceive themselves, as otherwise, the difference between sexual desire and love is very vast.

Hunger for food is an alarm to tell man that he needs something to eat in order to produce physical energy. After having taken something, he feels an excess of energy, which will result in increase of his ability to work and increase his joy and zest, whereas after sexual gratification, he would experience not increase, but decrease of strength. How can this latter action be called health-giving hunger or natural?

Besides, this desire is born of the mind, and not of the body. That is why in Sanskrit texts, it is called *Manoj,* a term used to denote an act that is produced by the mind. Just as one would say that a quarrel or even a war is born in the mind, so is this desire a product of the mind. Hence, it is that the mind is associated with thoughts and actions. Some psychologists also think that sexual desire is 'an animal passion' meant to assert man's mastery over woman.

One has, therefore, to remember that sex is not hunger that

the body has, but is the result of vicious and dirty thoughts, exactly in the manner in which a war is the result of thoughts of violence. The passions of the mind produce this desire, and one's thoughts have their effect on one's body, giving rise to uneasiness, and sudden spurts of action or moods.

To consider sex to be natural is wrong. Just as a man goes on chewing, as a matter of habit, some roasted gram placed before him, or just as a backbiter is in the habit of backbiting people, exactly does the lustful individual by habits take to sensuality through either his eyes or his sexual organs. At most, it can be called artificial hunger. Just as an aged man does not leave off sexuality because he is habituated to it, so does everyone have this acquired habit because the atmosphere is such that people in general imitate one another's bad ways. He, who has got into the habit of sexual gratification, is like a smoker who feels an urge to smoke. This habit is not natural to man, but an acquired habit. *Habit is second Nature.* An opium eater can't do without opium, and a drunkard without wine is restless and so is he who is addicted to sex. A good man should, therefore, try to replace his usual propensity to sex by planting in himself the state of peace and bliss.

Just as wine, when taken, destroys his mental balance, sexual desire takes him to the world of fantasy, and makes him forget that he ought not involve himself in the ways of degrading thoughts. Other kinds of excitements only take away from what he has of wealth and his body, and his reasoning faculty, but sexual excitement is more dangerous because not only does it make him a slave to that habit but puts fetters on him. That explains the dictum that all excitements are bound with danger, except the exhilaration of having Shri Narayana as the *beauideal*. Hence, lust is not hunger, but a fatal fascination.

**Difference between lust and love**

The feeling that links one person to another by a gentle tie is

love. Just as the earth by its force of gravitation draws towards itself anything from above it, so love is what attracts one person to another. Love, true love, is a state of the mind, or call it, a mental experience, which is very near bliss. It would be more correct to say that love is the companion, or generator, of bliss. If love didn't exist, life would be a burden, for in that case men would not have anyone to live for or to live with. Love gives stability to life and the essence of it, and may be linked to sweet juice that rejuvenates man.

Hatred is inimical to love. Hatred gives rise to grievous thoughts and feelings, which deprive him of mental ease, but love introduces philanthropism among people. In having to sacrifice one's own happiness for the sake of others, the loving soul experiences true happiness, whereas hate lights a consuming fire inside one, who then wishes to have nothing to do with the person one hates. Hence, love is natural, fundamental and holy virtue. These are the essentials of love.

### Love in one's heart for the Supreme Soul is really Yoga and is real Bhakti

Those who love God are ready to lay down even their lives for the sake of obtaining even one drop of his love. For, love is a very exalted and very holy virtue. But, man has wrongly taken love's perverted form to be love itself. He includes lust, attachment and greed under this head. He gets bogged in these three vices, and makes his life a long-drawn out misery.

### Difference between love and lust

There is a world of difference between love and lust, as there is between love and attachment. True love inspires one with the desire of sacrifice when needed, whereas in lust there is selfishness. If a lustful man's reference to or proposals of sexual relations is not accepted, he flies into a temper and shows hatred. The lewd man regards his wife as a toy, to provide him with

entertainment.

He scolds his wife over trifles, and may even slap her, would not hesitate to order her out of the house. He does not regard her as his equal and his partner, not to speak of treating her as superior to him, but thinks that she lives by his grace. If she happens to be indisposed or feels weak or does not like to have sex at that time, her husband, if he means to have sexual intercourse with her, sees that his wishes are fulfilled. Is this, as he would say, the main object of having a family?

It is plain, therefore, that sexual desire is a wicked thought, which unfolds the evil within him and also accentuates it; it is a vice and is born of levity. It appears as suddenly as grass catches fire, which is soon extinguished. Not only this, but it lights up again as suddenly. It results in one's ruin and in that of the other person. It bogs down both, and gives rise to disgust of one's own self. It is a base thought. *If it were a holy and excellent thought, why should man at that time be searching for a dark and lonely place? Why is not this act performed in the open?* Does a mother love her children, or anyone love his brother in a clandestine manner? Does anyone feel ashamed to talk about it? Making mention of sweet expressions of love even in any other form does not call for condemnatory comments like the one included in the remark, "He has blackened his face" (i.e. his own name). Love, in any other form, cannot be labelled as unfaithfulness or adultery. If an individual gives expression to any other kind of love and another individual does not fall in with him that can't be called criminal assault. When brothers and mothers and children love one another, that also can't be called a case of the criminal eye.

## Love and lust are poles apart

Again, it is clear that lust is not what is meant by love. Lust is the form of attraction by the pleasure of the senses, whereas in love you have the holy feeling of your own identification with the

person you love. Love is as all-absorbing as it is divine and holy, and accordingly elevating. And, when lust becomes all-absorbing, it takes the form of adultery or lechery and dehumanises one besides giving him a destructive mentality. The flow of love washes dirt out of the mind, while lust dirties the mind all the more, besides making him egotistic. One's qualities, thoughts or actions, and magnanimity also attracts other's love, but lust is based on outer form and features of a person. As the fever of youth lessens, beauty loses its excellence and sexual urges recede from the object in view. Love is not associated with age, physique, beauty or youth. If the lewd man's mind veers away from his wife and is roving, his mind too whispers that he is guilty, whereas true love makes him fearless as he is not guilty. Naturally, he knows that he is not committing a sin.

### Lust begets violence

Those who regard lust as love, would say, "You have aimed sharp arrows of love at me, and I am over-powered." Or, "I am a prisoner of love", or "You have with your eyes vanquished me", or "You have struck me with the force of lightning", and so on and so forth. The language of love does not remind us of war, defeat, arrows or lightning which are fundamentally destructive. Love does not create storms or tornadoes, does not let him be brutish or unrestrained, nor confuses him, does not pose dilemmas, but helps him evolve his own essential form, the form of spirituality, which keeps him happy for ever.

### Lust—a cover for selfish motive

Love is not there to harm anyone or deprive him of what he is, whereas lust makes one even suck another person's blood, and having sucked it, he casts him off. Love is a spotless swan, while lust is a worm in a drain. Love is a kind of true introduction whereas lust is a cover for selfish motives. The lustful man would never tire of saying that he has deep love in her, but behind this

statement of his there lurks the motive of depriving the object of youth and beauty. He would also laugh, but his laughter doesn't take long to turn into frowns.

## Lust is not Love

*The foundation of true love is soul-consciousness, which is founded on the implicit faith that "I am a soul as others are souls." Age, physique, sex or features have nothing to do with it. It cannot be divided into parts. Such a person has in him love of all humanity and desire for the welfare of all.* Is not it thus obvious that we denigrate love by equating it with lust?

It is not love but lust, which leads to hell. It is man's worst enemy. Heaven is heavenly because of love. Lust is conscious of what he ought to do, he should be careful that he does not engineer his own destruction by admitting lust in his counsels. He should know also that even in family life sex without his wife's consent is rape, and he who can't control his senses will be pushed to the greater evil of promiscuity by the lesser evil, which sex in family life is. But, if in spite of all this exposition, anyone takes sex to be love, he is sadly mistaken. Doesn't he thereby move away from God to get into the bondage of this gross body of only so much flesh and bone? Instead of growing into a Yogi, he becomes a voluptuary. He blocks his own spiritual progress. He is not fit to be loving towards, or have regard for society. His interest is limited to his wife's body and meeting the needs of his children. In other words, he can't see beyond the four walls of his home. He can't make any sacrifice for society as he has given, whatever he is worth, to his wife and children. His bodily strength, his finance and efficiency are centred on his one passion of self-gratification. In the hope of getting true happiness, he weaves around himself a web like the spider, and cannot get out of it. When he has lost all, he begins to come to his senses, but then it is too late and he can only repent at leisure.

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## Chapter # 20

# How to conquer the vice, called sex-lust?

*Brahmacharya* or continence is an exalted virtue. By means of it man can accomplish great deeds. No praise will be too high for this virtue because it is the source of many other noble qualities. Divine virtue like tolerance, courage, cheerfulness, etc. come because of it. The inclinations and propensities of one who observes *Brahmacharya* are *Sattvic* or noble, his outlook is pure, and his words are sweet. He has goodwill for all and is never violent in speech, actions or thoughts. Fortunate is a country where its people observe *Brahmacharya.* In other words, their star is in the ascendant, and the land itself is holy. And, when *Brahmacharya* is observed even in family life, there is, outside it, no greater miracle nor any deeds of higher courage and bravery! People have learnt to extol the deeds of those who have conquered the Everest or any other high peak in the Himalayas, brave soldiers, who have not only humiliated but extirpated their proud enemies, have been highly praised and encouraged also, but people have not learnt to extol equally well, if not more, the high virtue of celibacy in family life, particularly because the world at present is vice-ridden and devoid of purity. Brave men and women, who have fully conquered sex-lust, the otherwise formidable foe of men in all its various forms, have not received acclaim commensurate to their superb effort and consequent brave exploits!

In this vast world, today, there are, no doubt, some who desire to reach the heights of *Brahmacharya,* but they have slid down too often to have any courage left in them. This failure of theirs may be due to one or more of the several causes mentioned

here. As long as man is not duly soul-conscious and as long as he looks upon others as only male or female *bodies* and does not look at them as *soul* like himself, he continues to be guided in his attitude by their form, features, caste and age and is swayed by physical attraction. Secondly, as long as he does not practise spiritual communion with the Supreme Soul who is omnipotent and all-blissful, and does not meditate on Him in deep silence and experience bliss, he cannot keep in check the allurements of sexual enjoyment and does not realise that the pleasure thereof is but momentary and therefore vapid. Thirdly, he cannot easily succeed in fulfilling his holy vow till he does not busy himself in social service, in useful studies and in creative work and thus employ his stock of energies, spiritual and material, for a noble purpose. Fourthly, he cannot attain success in this sphere till he has disabused himself of the concepts and opinions noted as follows:—

(a) That sex-lust or *Kama* has been there ever since the world came into existence;

(b) That God has Himself created this world of sexual relations between man and woman and

(c) That the sexual act is but natural; as without it the world cannot go on.

Let us employ reason to be able to find that *Kama* or sex-lust has not existed since the creation of the world, that God has not created this world of sexuality, but that He has forbidden sex-lust and that the present world of sexual relationship cannot now go on. After having elucidated these few statements, we shall present to you a few methods, expounded by God Himself, to be ' kept in view in your dealings at home in order that you may overcome this diabolical habit.

## Sex-lust has not been in existence since the very beginning of the World

The aim of an individual's life is the same as the aim of all

nations of the world. It is that happiness and peace be with them throughout their lives. This leads us to the conclusion that sexuality has not been there since the world was created. Everyone aims at attaining health, peace and prosperity. There is none who does not aim at this attainment. This proves that there was a time when man was completely happy. The soul now longs for that experience which was once in its possession but which has evaporated through the passage of time.

If you, therefore, reflect upon the prime cause of sorrow and unease, you will find that the five well-known vices are the cause. For instance, when two persons get angry, they quarrel among themselves and their relations get severed, uneasiness enters their minds and an atmosphere of discord is created, the end-result of which is that the physical health is, harmed considerably. Anger brings about strained relations and peacelessness between individuals as 'well as between nations. So also greed. It gives rise to adulteration, corruption, black markets, etc, which disrupts the whole social structure. Discords and sufferings follow, leading to man's ruin. As anger and greed create sufferings and unrest, so also sex-lust, in other words, sexual gratification, deprives him of his vital energy and stamina, leaving him half dead, as it were, and leading him rapidly to old age and death. His brain having thereby become enfeebled, he himself kills his own ability to tolerate and renders himself querulous and irritable. Having laid him low in all respects, sex-lust makes short work of his well-being and personality. Thus, it is as plain as a pikestaff that life in very ancient times, when man enjoyed complete peace and happiness, was safe from these vices, because the presence of one or all of these vices would not let him escape disease, old age, debility, peevishness, discord and disputes and death and other sorrows of the world. The world then was exactly what the people enjoyed when they were in their original state of complete purity.

There is another point to consider. All believe that the world

is always subject to change. What it is today was not yesterday, and will not be the same tomorrow. Hence it is wrong to say that the six-well-known evils or the vices have existed from times immemorial. Every thing or person goes through four states of being. In its original state, everything is righteous and powerful; and, as time passes; it becomes weak, hollow and rotten to the core. Let us take the case of man's body. In the beginning, in infancy, he is pure, gentle and virtuous. Gradually; anger, greed etc., arise in him and at last, having become deteriorated physically, nears the death. When he is born again, he has a fresh and *sattwic* body, *sattwic* when compared with what preceded and what will follow this re-birth. Take the case of a tree. It is soft at first and lovely, because it is a sapling at that time. Grown with years, this erstwhile sapling, a tree only till recently, now fades gradually into old age and becomes hollow within. What was new and fresh has now become pale and stale. A new house pleases the eye, while an old and risky one would not attract you. *Hence it is wrong to say that the original condition of the world was what it is at present, for the simple reason that every thing that exists, changes continually, and what was pleasing when the world began is now a sorry sight as it is tottering to fall and is a source of suffering. The word, Vikãr, indicates change from the original good to the present bad copy that is now left to man to see and then is on the way to degeneration and dilapidation.* When any object or person undergoes changes that bring about deterioration, i.e. when its original or healthy state is shaken, we say that in that object or that person, *Vikãr*, i.e. a change for the worse, has come about. So, when the world was in its infancy, i.e., it was new and fresh in its inner structure, it was virtuous and no *Vikãr* or vice existed. In other words, during the Golden and the Silver Ages, there was not only no vice of any kind but it was completely righteous, and, consequently, peace and happiness pervaded it. Only when evolution has reached its peak, do signs of deterioration appear in the form of loss of its original good state and the

tendency to crumble, debility, and involution. Exactly in this way, the vices appear on the scene after the above-mentioned two good epochs are over, and man's period of ill-health starts. And then, by gradual stages like an old tree shaking and trembling for a fall, the body of man becomes old and so also the world reaches its age of debilitation. Just as in course of time a disease becomes hereditary or chronic, so also these vices gather strength and settle down in him and it is this reason that makes man think that these vices have been there since the very beginning. But, this erring man, on the strength of his will-power, should release himself from these vices and then gird up his loins to work for being restored to his own original state of purity, peace and happiness.

### God did not create a world order tainted by sex-lust

From what has been said above, it should be clear to all that the world; created by the Supreme Soul, was 'characterized by *Sattwa* or nobility and purity and was virtuous, endowed with peace and happiness, and free from any vice or forces of deterioration. What is created is always a new thing and, in that state, it is undoubtedly of the highest excellence. It is later on that it becomes old and invariably debilitated and on the way to change and destruction, which means disruption that stands for the advent of the well-known six evils. Thus, God is the Creator of the new, fresh, bright and viceless world—the world of Golden Age or *Satyuga*. The world, after the Silver Age, was wending its way to decline owing to passage of time; to its senility and to the forces of destruction. And, to blame God for this change is positively wrong. Anything would, in course of time, become old and laden over with dirt and dust. Old age is not created by Him. That is due to passage of time. We deceive ourselves if we think that He has rendered it weak and valueless, for, the truth is that He is the only Redeemer of the fallen and *He considers sex-lust to be man's greatest enemy.* Has He not said in the Gita that one must conquer sex-lust, the *Mahashatru* or the sworn enemy

of mankind? He is supremely beneficent or *Shivam* and has been recognised by one and all to be the enemy and destroyer of sex-lust. .

You can therefore find for yourself the truth that He has not brought sex-lust into being; when we, know that *Mahatmãs* also have abandoned sex-lust and observed *Brahmacharya* not to speak of the Supreme Soul who is infinitely, higher than these great souls. The Creator's attributes, actions and ways, all of them are reflected in His creation and, naturally, the world created by Him Who is admittedly perfectly pure, Supreme Soul, was completely' pure and viceless, with the result that the world, as it was when created by Him; was pre-eminently righteous to be rightly called in its Golden Age or *Satyuga*, when, as the term, *Sat* connotes, there was light as well as purity.

Today too, devotees pray Him thus, "O Lord, I am foolish, knavish and lustful. Have mercy on me and wipe out the vices which are in us!" This shows that the Supreme Soul does not create vices but extirpates them.

### Sex-lust is not natural to man

Hence sex-lust is not natural to man; because the nature of the soul is to stay in purity, peace and happiness which can only be with him if there is no vice in him. The natural state of the soul was pure, as already expounded. While these vices have come in through slow worsening of the world and, as a result of the change, brought about by inexorable Time, man has now become habituated to these vices and habit, and they began to say that it is second nature. Ways and means should be adopted to get rid of these tragic habits.

### The present World-order, tainted by sex-lust, cannot go on

One, who gets addicted to opium, wine or any other narcotic, says that he cannot do without it. Similarly, he who gets habituated

to sexual gratification, says 'that he cannot do without it, i.e. the world cannot go on without sex. He does not know that, in the beginning of the New world, i.e. in the Golden and Silver Ages, there were men as well as women, there was family life, there was all the routine of household affairs, but there was no sex-lust or sex-indulgence. Reproduction was by the power of Yoga. Therefore, in these Ages—*Satyuga* and *Tretayuga*—people led a life of deities who are always chaste. There was none of the satanic habit of sexual indulgence. .

The world has not gone on because of sex-lust and the present world of sensuality is not going to last, as it is tottering, like an old tree, hollow within. Because of vices, it is like an old man at death's door. The bombs of today point to the impending great destruction of this world.

Having understood this clearly enough, we should transform ourselves because the world is shortly going to be reborn, which means that, with the destruction of the old, worn-out world, a new one will emerge. Even if we do not shake off vices, we shall be shorn of them by the force of events. Is it not, therefore, wise and better to abandon. these vices betimes, and put in our best endeavours to purge our habits and tendencies of all the accretions of dirt and to observe *Brahmacharya?* We shall thereby come to deserve of His favours and to attain salvation and bliss. By means of spiritual effort, we should acquire complete purity, peace and happiness. We should learn to adopt such methods as will ensure our conquest; of sex-lust.

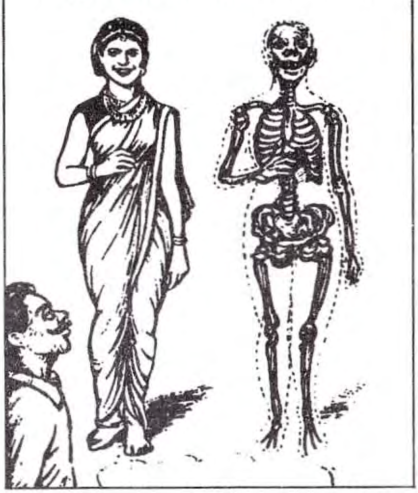
## How to conquer sex-lust?

### 1. Look at the skeleton

Whenever any man is attracted by the youth and the beauty of any woman or by her demeanour and style or when any woman is attracted to any man for these very traits of his, and when sexy desires arise in one or the ' other or both, it behoves him to look at his or her inner physical state, i.e. the skeleton. The body, he

should remind himself, is a cage made of bones and flesh, and has ducts and canals filled with phlegm, blood, filth, etc. The inner state lies hidden behind the skin; there are innumerable bacteria inside this beautiful skin. The body, that is inhabited by the soul in this worst epoch of the world cycle; i.e., the Iron Age is made of base elements and is itself the product of sex-lust. It is foolish on his part—and he should feel so, —to be drawn towards this lump of bone and flesh. This body is Iron-Aged, is diseased and hides vicious tendencies; it is polluted and devoid of *Sattwa*. And, to degrade himself for the sake of that body is simply to blind himself to the danger of his being bogged badly. This means that by falling to sex-lust his body will be enfeebled, energy lost, and the ability to endure decreased. Peace of mind will get broken into pieces, and the mind will get debased with anger consuming his body and the soul all over. If man thinks thus, he will resolve not to do this act nor ever think of it ! Further, he should think over and over again the following:

**Cage made of bones and flesh**



"I am the child of the Almighty Who is the Redeemer of the fallen, Who is all bliss and is the Supreme Soul; I will not even think of doing this base action. How can I, descended from the Highest, ever do this dirty thing? I know thoroughly that it is Maya that has drawn a veil over my reasoning faculty and also over the core of this body, only to lay to the dust all my knowledge and experience. Having separated me from my Lord who is the Supreme Soul, *Māya* wishes to make me her slave. But I am determined to thwart all its plans." That is what he will say when

man regains reason.

### 2. To look on sex-lust as a fall from a dates' tree

To save himself from being toppled headlong from the tall palm tree and to be reduced to pulp, man must know that, by dint of celibacy, he will reach the top which is his target and he will enjoy bliss. He should churn again and again the following:

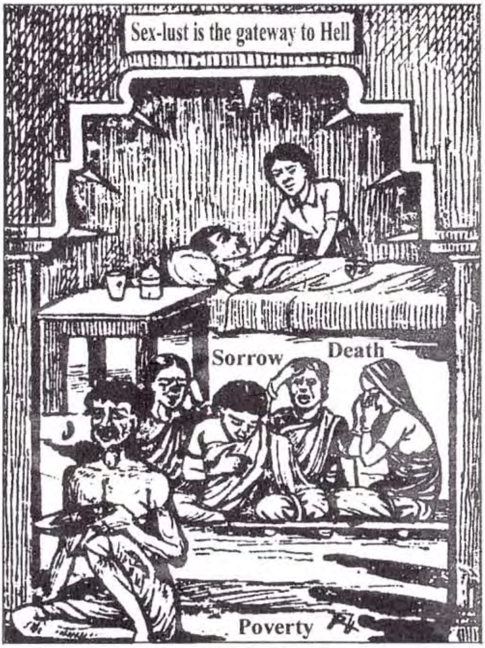
"O joy, that the soul is all bliss when he meets the Supreme Soul! A truly auspicious meeting, inspiring peace beyond words! What a uniquely happy state he has who is a celibate and duly linked to God! Particularly, when during this short period left to me in this world I am chaste and shall come to have divine sovereignty, peace and happiness, health and independence, in fact everything that is perfectly divine! Why should I, climbing higher and higher to reach my goal, fall headlong from there at the prospect of sex-lust? Should I go to the dogs? No, that cannot be! He who has the unique good fortune to meet the all-knowing, perfect Lord, why should he leave Him for the enticements of a woman's body, which is worthless in comparison to Him and is

crowded with sin and deficiencies, only to land himself in deep grief? I have, therefore, weighed sex-lust against celibacy and understood their respective results. I do not "at all like to lose lasting and complete happiness for the sake of a moment's pleasure, and shall never be separated from Him, only to be flung in the abyss of Hell, where I and all that I shall have been turned to

dust. Look here, brother soul, I desire to rise higher and higher by dint of effort on the path of *Brahmacharya*, and come to deserve His love, so that I may be ever in His sweet company, delighting in a state of bliss! I do not accept any of the ways and sights of sex-lust, any pressures, any allurements thereof. If he, who calls me his friend, ever took it into his head to dissuade me from the noble path of celibacy or stood in my way in any other manner, I shall know that he is my enemy, bent upon pushing me from my high tower, down to the hard earth of hell. He who tries to bind me down to any dirty thought or act, I shall consider that he wishes me ill. He is the one who never has goodwill for me, who am on the way up to the top of the lofty palm tree. He never has my welfare at heart."

**3. One should consider sex-lust as the gateway to Hell**

I aim at going to *Swarga* i.e. Heaven. And if anybody weaves a net of sexuality to trap me therein, he is simply transporting me to hell, and when I die, this very man will be telling people that I have gone to heaven! I see it clearly that man's body which is already weak, becomes diseased by taking to this vice. The one, who is vanquished by it, loses his heavenly kingdom and becomes a beggar. It is this vice that throws men irretrievably into the clutches of death. I shall never get lost in the whirlpool of sex-lust. I shall never enter upon



sexuality, which has eaten up all peace of him whoever entered into its domains, and which has made every home a den of vice. I shall never let it enter my mind!

### 4. One should look on sex-lust as violence

Violence is bad, a heinous sin, while man's noble duty is to be non-violent. I don't wish to be sinful or irreligious or base.

**Sex-lust is violence**

Therefore, I will be chaste and will not at all indulge in violence to the soul, as sexuality really is extreme violence to man's spirit. As a cow is tied by a rope, so do parents of today tie a girl to the observance of some rotten customs and traditions, and having decked her with ornaments, hand her over to be crushed under the heels of sex. But I will never lift the axe of sex--lust to murder an innocent soul, cause bloodshed of this type, nor denude anyone of her purity, nor topple anyone from the doors of heaven. I will never be an instrument of anyone's fall. If, cow-slaughter, man-slaughter or any kind of slaughter and violence is a sin, violating the chastity of or assaulting criminally a woman is a greater sin. Has not God told us, "Dear children, beware of sex-lust; it is man's enemy." From it springs the other vices; his reason fails him because of it, till the whole of his substance, moral, spiritual and temporal is lost. Family life is

not bad, it should be lived with virtue; sex should have no place there, because sexual relationship between man and woman is like a camel-cart where the camel wilfully rushes forward only to go down in a deep ditch!

### 5. One should look on sex-lust as going into a gutter or sewer

Sexual gratification is more despicable than any other dirty work. A gutter will only cover one up with slime that sticks to one for long. Like one forced by circumstances to handle night-soil or garbage, the man with sexy thoughts pollutes his mind and his reason while his soul longs for redemption. But, I am a true Brahmin, cleaned thoroughly by spiritual *Gyãn* and *Yoga*, vouchsafed to me by the Supreme Soul, and shall never let myself be stained in any manner. Child of the Redeemer of the sinners, who is Supreme Father, I shall not do any debasing act.

### 6. One should keep in view the punishment at the hands of *Dharmarãj*

Sex-lust is our enemy because under its spell, man commits sins and, on the day of Judgement, he is awarded severe punishment. In order, therefore, to be safe from taint which invites drastic punishment and the immediate consequence of lustfulness this very moment, I abjure sex as an aspiring soul instead of having to go through untold suffering. In *Dharma-Rãj's* court, it is said,

that in a subtle way, the sinner is literally nailed to the wall, tied to a hot iron pillar or cruelly sawed into two. Good sense says that it is infinitely good to observe *Brahmacharya* and have lasting happiness here and sovereignty in future.

### 7. One should look on sex-lust as bringing end to Ram Rãjya

Inflamed by man's sexuality, the world is trembling. It is sex-lust that has shaken throne and the crown of purity. Rulership falls to the ground. Observance of *Brahmacharya* in accordance with the spiritual knowledge granted to us by God leads man to a status like that of Shri Nãrãyana. Undisturbed and complete happiness accompanied by peace which are the marks of a world-emperor, are the celibates' dower, whereas sex-lust deprives him of all this fortune. Hence, there is bliss of the highest order comprehended in his observance of *Brahma-*

*charya*, besides deity-fortune to last him for well during 21 births covering 2500 years of the duration of the World Cycle of 5000 years. Why should a moment's pleasure entice the soul away from the prospect of heavenly fortune of this high quality and of large dimensions, which are becoming more and more vivid to him every moment?

### 8. One should look on sex-lust as poison

Poison kills man once for all; but sex-lust is a poison which makes him die many deaths, leaving him maimed for several life-times to come. Chastity is like elixir which enables him to conquer death and then makes of him a deity to be immortalised. Here is a cup of poison and there is one of elixir. Surely I will take the latter.

**Sex-lust is poison**

Hence, those who exercise pressure on me to lead a life of sexuality, should pause to think that they ask me to take poison and are thereby collecting the wherewithal in order to destroy others. This action of theirs is not wholesome. We should not think of it. Even making anyone to take poison or abetting this act is punishable by law, and by the laws of the Almighty God, whereas taking elixir and making others have it and then ensure their health and happiness is humanitarian and therefore praise-worthy. In short, we should be righteous and observe *Brahmacharya* and also guide others on the path of chastity in order to make of them holy souls.

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## Chapter # 21

# The way to victory over sex-lust and full observance of Brahmacharya

In order to ensure our welfare and to make this world a heaven, our Supreme Father, the Supreme Soul, has enunciated the following invaluable guidelines to enable us to achieve conquest of sex-lust. If we follow these guidelines in the manner prescribed by him, conquest will be facilitated considerably.

### 1. Soul-consciousness

God Father Shiva, the Supreme Soul and the Supreme Father speaks thus: "Dear children, man sinks very low into sex-lust, because his eyes deceive him his vision gets clouded by his thoughts of the physical. For generations, he has been body-conscious and so he sees things in their gross form and persons as merely bodies, and gets involved in physical distinctions and feels himself as man or herself as woman. The third eye, the eye of the spiritual knowledge, is not working. This is why under the intoxication of this vice he forgets what he really is and what his *original,* transcendental parentage and spiritual family antecedents are. *Hence, the best method for him to conquer sex-lust is to believe firmly that he is a soul and that his body is the soul's garment or outfit. Being thus well-posted in soul-consciousness, he should look at others, men and women, as brother souls, and remember that the soul, a conscient tiny star, dwells in Bhrikuti, in the forehead.* By becoming soul-conscious, he is rid of the gross feeling that he is a body and shall have got over the disease of getting attached to or attracted towards names and forms which are merely external and have no reference to the soul within."

"You must have observed that when a man and his wife go

to a temple and address the deity by saying that he, the highest deity, is, to them, both father and mother and that they are his children… Both of them accept him as their father and mother. So that, in that state of prayer, they are not conscious of any bodily relationship to each other but are, on the other hand, fully conscious that they are souls and that the Supreme Soul is their Father and Mother, as otherwise, they would not agree, between themselves, to address Him thus, because, from the worldly point of view the deity would then be the wife's 'Father-in-law' or 'Mother-in-law'. Their behaviour on that occasion is determined by their idea that they, as souls, indicate their *spiritual,* not physical relationship to him. As long as this consciousness continues, the feeling of sex does not at all arise in them. So, if the same attitude is carried over to their home by them, there will be no scope for sex-lust. Hence, soul-consciousness is the best method of conquering sexuality. *"I am a soul, a point of light, child of the Omnipotent and perfectly pure Father, Shiva…" Retention of this feeling throughout your working hours, including those devoted to business, office or anywhere else, shoes away, as if by a miracle, the ghost that haunts man in the shape of sex-lust. It is a simple, easy and certain method of conquering sex-lust.*

### 2. A daily bath in Godly Knowledge

Explaining how man can be safe from any influence that the bad surroundings of today might have on a man, Shiva Baba says, "Dear Children, just as the daily morning bath makes a man feel clean, fresh and cool, so will the soul be completely cheerful, pure, and happy and untouched by sex-lust because of the divine knowledge that he has in the morning class.

By proper repeated attention to morning sessions of *Gyãn,* which purifies one and all who listen to it, the soul retains it day and night and even while one is engaged in his daily routine. Thus, receiving this knowledge every day and by repeating it appropriately, he is not liable to do any bad action. This is where

lies the great significance of *Satsang,* which means the company *(Sang)* of God, Who alone is Truth *(Sat).*

### 3. Holy thought before sleep and consciousness of God on waking up

Shiva Baba says that everyone should, at the hour of going to bed, read what God's lessons of the day were or should study any literature on the subject of spirituality. How good it is if both husband and wife read together at that time His lessons on divinity! This will make them rise higher than any body-consciousness and help them uphold the spiritual relationship. Thus, no unworthy act—sexual act—will come to be done by them.

Before you go to sleep, you should sit—it may be on a couch—in contemplation of God and examine the day's actions. And, when you lie down to sleep you should say to yourself, "I am a soul, and am letting this body lie and thus am detached from it. And, in remembrance of Shiva Baba, I am now resting..." Resting thus in these thoughts, one gets the right kind of sleep, which is not touched or visited by thoughts of anything gross or vile.

After the night's deep rest when you get up, the first thing to think of should be: "I am a soul, a luminous point, distinct from the body, a star shining in the forehead, child of Shiva, the Supreme Father. I bid you good morning, Baba dear..." This kind of routine followed accurately and sincerely will make you learn to have wholesome and holy thoughts and feelings which will never allow bad ones to come in.

### 4. Sattwic Diet

Shiva Baba says further, "Vicious thoughts of sex-lust, anger, greed, pride, attachment etc., are in man when he has taken food which is dirty in essence and arouses debasing thoughts, i.e. which are not purifying nor wholesome but stimulating to a degree. Such foods are harmful to one who aspires for spiritual

enlightenment. These induce the basest thoughts, or may rouse thoughts just a little higher than the lowest but all the same these crush any vestige that there may be of the righteousness in him. Hence, foods which bring unruly, disturbing and detonating thoughts should not be taken. Thus onions, garlic, eggs, meat, wine, tobacco and others of that ilk are completely forbidden. Otherwise, one would entertain most unholy and unwholesome thoughts which degrade man.

Besides, food should be cooked by one who is holy and who has God and divine love in his thoughts. He who takes food prepared by a sexy or a lustful unholy person, is shaken from his present position of spirituality, and is visited by unholy thoughts. Therefore, those who strive to rise high, should not take food at the hands of one who is addicted to vices. And, one thing specially to note is that before you start taking your meal, you should offer it first to God with love. By offering it with deep devotion to Him, it becomes sanctified and helps you to rise high. Truly, food, thus offered to Him, becomes elixir for you.

### 5. Keep in mind auspiciousness of the present time

Baba continues thus: "Devotees believe that *Brahm Mahurta*, in other words, the nectar-like moments come when night is about to end. They think that this time is the best time for being in communion with Him. It is at that time, they say, that God makes a round of the whole of the creation and is obviously a, specially auspicious, time of meeting Him. Thus, they suggest that sleep, sloth and vice should be given up and God remembered with love.

Now these devotees who believe thus should, be made to understand that the time through which the world is passing at present is the sweetest time, described above as nectar-like *Amrit Vela* or *Brahm Mahurta*, i.e. because now is the time to take nectar which I, as Ocean of wisdom, am distributing in the form of spiritual knowledge. This is the *Brahm Mahurta* for the whole

world, because the present is the most auspicious time to transcend the physical, and fly Home which is called *Brahmloka*. This is not the time for you to kill yourself by taking to sexual indulgence. A man is and as rightly considered to be, very degraded and base, who indulges in sex at this holy time. Such one falls very low: "Now as you have come to know what '*Brahm Mahurta*', also, called '*Amritvela*' really means, you should put in your best to receive the nectar of knowledge and go to *Brahmaloka*."

### 6. Think that you are on pilgrimage or you are host to a holy gathering

Shiva Baba says: "When any devotee goes on a pilgrimage to Vaishno Devi or any other similar shrine, he does not even think of any sexual indulgence. With single minded devotion, undisturbed by any vicious thoughts, he maintains *Brahmacharya* so that his pilgrimage becomes fruitful and the goddess is pleased with him. While journeying to the place, he hails the Devi. For instance, people on the pilgrimage to Amarnath, shout bosannas to Amarnath, and to Vishwanath at the top of their voice. '*Amarnath ki Jai*', '*Vishwanath Baba ki Jai*'—this is how they raise slogans. Thus, throughout the journey bosannas continue either by word or inwardly. Exactly in this manner you are by means of your intellect, on your pilgrimage or *Yatra*[1] to the sweet Home where dwells, the Supreme Father, Shiva, Who grants you tranquillity. You also should maintain celibacy till you complete your pilgrimage to that Home, i.e. as long as this body of your lasts in its present form, in order that your pilgrimage (i.e. your

*1. The Sanskrit word 'Yatra (Pilgrimage) is combination of 'Ya', meaning 'that' and 'Tra' meaning 'which liberates'. The word, therefore, means 'that which liberate the soul from sufferings and peacelessness. Thus Buddhi Yoga (intellectual) contemplation of God is the real 'Yatra'. To go mentally to Incorporeal God Shiva in Brahmloka or Amarnath in Amar-loka (The Soul World) is Yatra in true sense of the word. We are on this pilgrimage and this will continue till our this body lasts.*

life here) bears fruit and at its end reach your Home, the incorporeal world."

"Wherever there is a *Yagna*[2] (a religious ceremony) being performed, no one even thinks of doing any dirty action. You should, therefore, tell one and all that in this world of human beings, the Supreme Father has set up, through the instrumentality of Prajapita Brahma, a mighty sacrificial ceremony of divine knowledge, known also as *Rudra Gyãn Yagna.*

"Hence, as is also the rule in man's ordinary affairs; you should cast out all unclean thoughts and feelings, aroused by body-consciousness and vices. To violate the integrity of a sacrificial ceremony or to obstruct its successful performance is to commit a heinous sin. Understanding well how one's actions produce results according to the contents and character of these actions, you should be chaste till the completion of this ceremony has been announced.

Even when a high-powered soul in person goes to a place; the inmates there' do, without being asked, observe *Brahmacharya* as long as he is there in that house. Similarly, when the great God Himself has come into this world in order to purify us, we have—so have you to tell others also to do—to be chaste and holy under all circumstances.

It is the usual practice followed by people of all different religious persuasions to be chaste on a holy day or on the occasion; of a festival. So, what you should do is better announce to one and all that the present time is the time of excellent persons, i.e. the time when people become worthy and that God has come and is giving us divine knowledge and instructing us in the *Yoga* that shall make us worship-worthy souls. Isn't this, in the truest form, what is known as *Shiva Rãtri?* Is God Shiva not here at this time when the darkness of ignorance is universal? Should

2. *Here 'Gyãn Yagya' means that we should light fire of Divine Knowledge and make oblations of sex-lust, anger, body-consciousness and other evils.*

not we, therefore, whole-heartedly observe chastity which is our holy duty?

## 7. It is the time of grave Emergency; Obey God's ordinance

Shiva Baba has said explicitly, "Because of all-pervading body-consciousness and of sensuality, the world is passing through a critical period. It has become a world of misery because of the speedily increasing population and of the well-known five vices among men. In order; therefore, to restore the present dreary, worn out world to its former position of peace and happiness, the Almighty has issued an Ordinance, banning taking or abetting, goading and making others take to sex--lust, which is poison itself. "Do not commit suicide by running through your own self the sword of sex-lust. Be holy and be Yogi. Throw out, all the vices which are, all of them, your bitterest foes and work with your companions for the noble cause of re-establishing peace and happiness in the whole world. Receive from Me your divine birthright of purity, health, peace and happiness in their fullest measure. Otherwise, it will be too late!"

## 8. One should have the understanding and the will

Think before you act is a maxim of universal acceptance; but, unfortunately, it is not practised by all. It is necessary to understand what the uses of *Brahmacharya* are and what losses we suffer if we do not observe it. Till one has understood (a) why and how life becomes excellent by dint of purity and communion with God; (b) why and how sensuality and, vicious pursuits send one down to a level lower than that of an ape and (c) that one will come to deserve God's love as also heavenly sovereignty by means of renouncing sex-indulgence for at least the present life-time, till this, we repeat, has been understood, one can-not make the right kind of effort. As long as man does not have a strong will to do anything, he cannot, even if he is advised by others, do

it whole-heartedly. Hence, man must learn to have a strong desire to be holy and chaste and to be yogi and this desire will reach fulfilment only when he gets spiritual support of divine knowledge. For want of that knowledge, he will just make efforts to repress sex; just as man cannot be rid of a thorn by simply pressing it down while it has to be pulled out and then thrown away. The tendency to sex-indulgence has to be cast out in order to be rid of it, which is a formidable thorn. It can be cast out only when we know that it has gone deep down into man and works havoc with him. So, man must have clear understanding of the fact that *Brahmacharya* opens the path to heaven, whereas sex-lust leads to hell, unmitigated hell, and is the source of all sin which affects only the soul and not any other artificial object, and, therefore, renders the soul sinful and liable to sorrow.

## 9. Firm resolve

So when clear understanding is there, does one firmly resolve to do the right thing by himself and by others. He tells himself that he would, from then on, be celibate. By means of firm resolve man accomplishes great deeds and is able to remove obstacles whenever they come. Without this determination, he is not only unable to put in the proper speed and courage to arrive at his goal but also becomes fickle now and then.

Man should tell himself, "Come what may, I will, in the face of calamities, come to salvation and fruition by being only holy and chaste in accordance with the Lord's commandment. Storms may arise in my mind, people of the present day sinful world may say what they say and I might even be put on the mat but I will not, I resolve, I will not give up my duty to be pure and to observe *Brahmacharya* because purity and *Brahmacharya* are to me an invaluable treasure granted to me by the dearest God. `I may have to face public disapproval or hostility by the kith and kin, but I shall prove true to my word. I might even lose my life at the hands of anyone, but I won't allow him to deprive me of my

purity, yes, I will not lose my purity."

### 10. One should display pictures of God and deities in one's house

Knowing oneself to be a child of the Supreme Father and a descendant of deities, you should have the pictures of Shiva, the Supreme Soul, of Shri Lakshmi and Shri Narayana, of Shri Krishna, Shri Sita and Shri Rama, so that the atmosphere of the home is like that in a temple or an ashram, and as a reminder of the fact that you have descended from the deities and children of the Supreme Soul. As such one can not behave as the devil does. As descendants of the deities, our actions should not be wicked or violent. All obscene pictures should be removed because these only make man body-conscious and, therefore, vicious. As for pictures of the deities, these should be expressive of truth and, naturally, based on divine knowledge and not on blind faith or mythology. Fanciful pictures based on fiction do not give strength to the soul, because what is divorced from truth is not potent. Thus, your home should be made a holy place, an ashram. Unless this is done, there will continue to be criminal assaults on chastity (of the soul). Besides these pictures, there may be one of your own shining with the halo of purity and a crown of gold. This last picture will serve as reminder of the truth that, by becoming holy, you will get divine sovereignty and that you will lose this royal fortune if you give in to sex-lust, which will entail punishment only.

### 11. One should remember the coming world catastrophe

Atomic and hydrogen bombs, body- consciousness, the five vices, corruption, mutual dissensions, financial straits, etc. are on the increase, —all these are the heralds of the coming destruction. God, the Supreme Soul, has already made us see several times these scenes being enacted in the world, and also on the basis of the knowledge given by Him about the past, the

present and the future of the world has made us see clearly how destruction is shortly and inexorably to come. Independently of this divine knowledge vouchsafed by Him, we see around us clear signs of the impending major catastrophe. But, if anyone cannot realise the truth behind the signs even though he sees them, he is behaving like a pigeon who closes its eyes at the sight of its enemy, the cat. Whether one believes this or not, it cannot be warded off. Hence, before the world destruction takes us by surprise, it devolves on us, in the short time left now, thoroughly, to conquer the vices, called sex-lust, anger, pride, greed and attachment in all respects, i.e., in thought, word and deed.

Scientists of today say that experiments on atomic bombs will produce, imperceptibly as it were, results which will render sex-indulgence null for purposes of reproduction. The inexorable, course of events, as they unfold themselves day after day, is such that man will have to give up sexuality, because according to God's plan, the world is going to be purified. We have to work very hard to transform evil tendencies which have got themselves entrenched in us during these so many centuries of body-consciousness and we have to make sincere efforts to transform these. And if anyone gives up sexuality by his own free will and his own efforts, he will naturally come to have high achievements in the very short time left to us. In this kind of hard work is comprehended our own welfare. The present times are critical. Death or Destruction looms over us all. When there is a crisis or when death stares us in the face or when man is seriously ill, he ought to remember God, listen to divine knowledge and drink its nectar to the lees. Isn't then this vice of sexuality a dread disease? Isn't destruction horrible death? Hence observance of *Brahmacharya* is our bounded duty.

Even if anyone disbelieves that world Destruction will take place, he should think thus: "No one knows when death will take him away, or which breathe shall be his last. Why shouldn't he take at once to *Brahmacharya* and chastity? To think, on the

other hand, that he is young, newly married and has the whole world and the infinity of time before him and that it would be good to have the experience of sexual indulgence,—this goes to prove only his foolishness. Death comes to all, young and old, and comes without advance or clear notice.

These vices have burnt us badly, the scars of which are still visible. What is then the point in wishing to have the experience of sex? Man should, from this, very moment, start trying to become self-controlled by conquering sex-lust, for time and tide wait for no man. Even otherwise, time will fly past and shall have gone waste, to increase our own load of bad actions. And, if impressions of these bad actions are not eliminated, they will accompany us wherever we go, with the result that our future will be as bad as the present. Hence, when a good thing is to be done we should not be dilly-dallying.

In any case, this body of ours will not survive the coming destruction. Why should we not, therefore, keep every part of this body pure like the lotus? Now that this vice is to be lost to us by the force of events, why shouldn't we, of our own accord, abjure it and be rewarded for the effort to become holy. Just as the bitter taste of cucumber is taken by cropping its head and then rubbing the head against the rest of the body of the fruit, so also is the vice of sexuality, which is bitter to the core, thrown out by means of deep spiritual contemplation and by chewing the cud of divine knowledge.

### 12. One should keep in mind the punishment at Dharamaraj's Court

There are only two ways of getting rid of the results, of one's actions, either by burning them out in the fires of Yoga or by bearing its consequences. There is no other way. The vicious man cannot light this fire and has, therefore, to suffer on account of his evil actions and vices. Hardships face the lewd man wherever he is. Two persons are involved in a lustful act. The one who

initiates it commits a sin to which, he adds another sin of having been the instrument of the other person's fall.

On account of the unholy actions which are being done now or were done before in this life or in previous existences, and which are yet not wiped out by means of yoga, this sexy or lustful person has to suffer condign punishment when world-wide holocaust takes place and later on in the Supreme Adjudicator *(Dharmaraj)*, God's court.

Diseases, poverty and other kinds of adversities of this world are nothing when compared with the punishments a vicious man receives in the court of Dharmaraj. The soul, which is without the gross body at that time, feels as if the bailiff of Death is sawing his limbs as one would do a log of wood into two, or the bailiff is skinning him alive. You may therefore find it that it is extremely stupid to invite all this, suffering for the sake of sexual indulgence. Hence, we should always keep in mind that in view of the coming great destruction of the world we shall be asked to account for our deeds, and we shall meet heavy sufferings. Isn't it unabashed stupidity to commit sins when we know that it is certainly bad to be unholy? Hence we should strive to be linked to God, and to release ourselves from the clutches of this vice in, order to save ourselves from the scourges of devilry.

## 13. How horrible is this act!

If even when man has understood the stern course of actions in the form of their reactions, a lustful thought arises in him, he should think well of how the body is made. He should tell himself that sexual gratification is a dirty act in all respects imaginable . Only dirty men do dirty acts.

After all, there is nothing in the physical body, which should make one lose one's senses to lose one's purity. Think of this lump of bones, a hideous looking frame, diseased or old, his ears, nose and the other parts which are carriers of dirty refuse, the scum and everything that is repulsive! To be enamoured of this

worn-out body, filled with base elements as all elements, are in the lowest age of the world at this time, and made of bones and, skin, and. hiding underneath the skin all sorts of diseased fluids, to fall for it is like a fly sitting on a dung-heap or a pile of offal or, as the saying goes, like a camel slipping on his own urine and sitting on it. Awfully dirty! Abominable! Truly despicable this! That is why this act is done in secret. If a judge's son clandestinely violated any rules, it would be an exceedingly shameful act. Exactly in this manner, children as we are of the Supreme Judge, the Supreme Soul, we should not engage in this disreputable act which shall disgrace and damn us eternally.

There is yet another point to consider. Not even an insane man will ever think of having coitus or sex-indulgence with a dead person. Nuclear world war, ordained to take place in the very near future; and several other crises have cast shadow of death on all. From this point of view, all are already at the mouth of the grave. -Divine knowledge will tell you that all are at death's door. It is hence extremely base to indulge in sex. He, who does not act in his own interest amidst the present conditions and thinks of sexuality, is his own enemy in that he is cutting his own throat. Imagine an ass washed and decked by its master but rolling over a mound of loose earth and thereby being laid over with filth as it was before. So is also the lewd man who, even though decked with divine knowledge, goes into the arms of *Mãyã* (i.e. these vices) and becomes once again his previous dirty self.

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## Chapter # 22

# Help in the re-establishment of Ramarajya

Contrast the present state of the world with what the world was like in the epoch, known as *Ramarajya* when it was invested with virtue, peace and happiness and religious men coupled with nobility and non-violence characteristic of deities, were called gods and goddesses in common parlance. Today, we have neither peace nor happiness, because our actions are unrighteous and their results cannot be good. If there is happiness, it is like the excreta of a crow, because man has become, as it were, like an insect feeding on garbage. Unemployment, misery—what has brought these about? It is obviously sex-lust. Hasn't it led to increase in population? Hasn't this increased numerous problems for man?

About *Ramarajya*, it is well-known that there was one religion of righteousness and it was for the good of all. But now irreligion has taken its place, and the whole atmosphere stinks with unrighteousness and vices. The ancient deity way of life has disappeared. No ruler is as good as Rama, nor his spouse as noble as Sita. Every home is a den of vice. People may, for a few minutes, recite Rama's name, but the rest of the time is dedicated to thoughts and visions of sex-lust and other vices. Yes, they may indulge in the stage-play of Rama's life once in a year, but throughout the rest of the year they act on the world-stage of sexuality.

They are truly the bondsmen of *Mãyã*, the Queen of the powers of Darkness, though in a temple they say to the deity, "My Lord, I am the dutiful servant of You only." The whole of their day is taken up with planning for the play of sex-lust, anger,

greed, pride etc., but when asked about themselves, they would say, "I am a seeker after the Lord and His love."

The earnest desire of all to have Ramarajya here on this earth proves that righteousness does not inspire our ways at present. On the other hand, Ravana, (the symbol of the compendium of all known vices) rules over all. We pine for what is not. Today's rule of governance is like a mirage in a desert. Truly speaking, today's governance is that by sex-lust, which has degraded almost all. You will find none who has not been, at one time or another, riddled with the arrows of sex-lust and over whom sex-lust has not held its sway at least in thought. And, as if this was not enough, all have been born through sexual intercourse.

The scarcity of commodities is due to prevalence of sex-lust in man. There is not enough to feed or house all. Nor is enough cloth available nor avenues enough to make a living! As compared to the age of people in the Golden Age, the age-average now is very much lower as also that of inner happiness. Physical health is not easily to be found anywhere. Hence, here there is all-round scarcity of goods. The only thing that shows increase is population.

In ancient Bharat, it is said, rivers of milk flowed, while in modern times Bharat has become a Yang-tse of sensuality. Also, this heinous vice, called sex-lust has held one and all so that man, who was once worship-worthy like deities is not worth a straw now and can be easily trampled upon.

### Now give up Kãma and dedicate to Rãma

It is sex-lust that has made Bharat undergo sufferings. The letters which make the word '*Kãma*', sex-lust are '*Kã* (or cã) '*m*' and 'a' which stand for 'calamities', misfortune and annihilation or death which are to be met with wherever sex-lust rules the minds of people who are thus being sacrificed to powers of Darkness. The place where there is sex-lust is visited by

misfortune, calamities or death. This vice and its companion, anger, stupefy man and pollute his intellect. And, when the reasoning faculty is gone, utter ruin faces him. Destructive weapons like the atomic and hydrogen bombs are the products of anger and hatred, which are faithful companions of sex-lust. Being a living image of irreligion, it exterminates a whole family. Sexual indulgence is like painting one's own face with lampblack, so to say, for it is a sin and a silly act in that the person engaged in it loses health, beauty and reason. He is reduced to ashes in the fire of sex-lust.

So, now abandon sex-lust and be linked to the incorporeal God, Who alone ferries us across the world of sorrows and Who grants us peace and happiness. Till sex-lust, which *Ravana* of the *Rãmãyana* story symbolises, is not consigned to the flames of *Gyãn* and *Yoga*, it is vain to hope, even if we try every other means, for the return of *Ramaraj*. The price, man has to pay for *Rãmaraj* is sexuality. Conquer it and you have heaven on a platter! Kill this intruder and be free and independent. Otherwise, you cannot live in peace or breathe in happiness.

### God alone can enable to conquer Kãma

And, let us remember that it is God who will help us conquer sex-lust. Isn't it said about Rameshwara, i.e. God, the Over-Lord of Rama, that He reduced Cupid to ashes? Also Rama of the *Treta Yuga*, which is now long past, got power from Him and destroyed Ravana who was sex-lust incarnate as the famous episode *Rãmãyana* states. Hence, only Shiva, the Supreme Soul, can re-establish Ramarajya, which is the period of real independence.

### Recluses cannot re-establish Ramarajya

Those recluses, who renounced the world because they couldn't conquer this foe, ran to the forest like cowards fleeing from a battle field. They could not end the rule of *Kãma* or sex-

lust, because they considered *Mãyã* to be invincible. Most of these *Rishis* and *Munis* (ascetics) could not free themselves from the clutches of *Ravana*. How can they then release others from the prison-house of sex-lust when they themselves are in it? So, He, the Redeemer of the sinful, the incorporeal God alone, can and will help us overcome this vice. He is the One, as the Gita says, who releases even *Sãdhus* from its firm grip. These ascetics consider sovereignty a despicable thing and the world an illusion. Hence, they cannot re-establish Ramarajya. They are themselves trying to be pure. They regard woman as the gateway to Hell but in Ramarajya, we must have women like Shri Sita. Not *Saynyãsis*, but God Himself can make men in the likeness of Shri Narayana and Shri Rama and women like Shri Lakshmi and Shri Sita. But because people in general do not know the difference between the *Pravritti* (social and household) way, and *Nivritti* (ascetic) code, some of them, therefore, have renounced action and are indirectly helping in the task of re-establishing a bright New World. These 'faithfuls' do not know that *Sanyasis* cannot fashion family men into fully pure souls. The Supreme Soul can do all this. It is for this purpose that He has been educating us in *Gyãn* and *Yoga*, because, as He says, sexuality can be killed only with the sword of knowledge or burnt in the fire of yoga. And, by means of this Rajyoga as taught by Him, can Ramarajya be set up and never by the *Sanyasis or Tattwa Yoga*.

## The Lewd is a coward and weakling

Shiva, the Trimurti,* the Almighty God Who is the infinite sourse of Knowledge, peace and love, and Who is the Saviour and Giver of salvation and liberation in life, says:

"Dear children, for generations on end, you have followed your worldly parents in the practice of vices and have thus got inheritance in the form of vices, which you have been enjoying at

* *Creator of the three subtle deites—Brahma, Vishnu and Shankar.*

huge cost, as it is because of these vices that you have been ruined and have become subject to sorrow for ever. But, now that very little time is left for the finale to come, isn't it correct for you to be chaste, for My sake in this, the very last part of your last life in the present World Cycle? I have now to set up a world of righteousness. Therefore, cast out sex-lust and take the elixir of Gyãn. Purify your dispositions and proclivities, and you will achieve lasting peace and happiness in the new Holy World. I am sure you are not grown so weak or cowardly as not to abjure, for My sake and for a short time, this ugly vice. Can't you make this little sacrifice? Is your love of me so limited? Do you want to continue your bondage to *Mãyã*? Recollect that you have been many times in each of your existence here in this world, telling me: 'O Lord, Redeemer of the sinner, remove our vices and rid us of our sins'. In response to your entreaties, I am now in your midst. Why do you then not relinquish these vices? You are now seated on an alligator to carry you across the ocean of sorrow, which this world is! So, being the bondmen of *Kãma*—sexuality—you have to conquer the vices to enter the *Rãmarãjya* of your dream."

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## Chapter # 23

# Without Brahmacharya, Self-control or perfect independence will remain to be a mere dream

Present Age is the age of social awakening. Socialism is in the forefront of man's thoughts. The fundamental rights of man are regarded important but the basic tenet that the good of the individual is subordinate to the good of society should not be overlooked. And, if at any time the individual's interests run counter to society's, preference is given to those of the latter and the former has to sacrifice his own interests. From very early times this tenet has been followed. In view of the present, disquieting factors in the spheres of character, morality and spirituality and when socialism is in vogue, it is not improper to ask the individual to give up sexuality and observe Brahmacharya and chastity. In fact asking him to do this is another way of doing honour to the best way of his welfare for the simple reason that he will himself lead a happy life and also move society forward on the path of its welfare. In this respect, I should tell married people, who consider conjugal rights to be legal, that, because of excessive increase in population, which has resulted in unprecedented crises, society's demand that the individual sacrifice his conjugal right for the sake of society is quite proper, particularly when we observe that, in several countries, owing to dire emergency, the individual has, in view of the present crisis, already foregone his fundamental right to unlimited acquirement of property. If every member of society observes Brahmacharya, for this limited period of a few years, the fag end of *Sangam Yuga,* the step would be quite appropriate, because there is good-will behind it and also welfare of the society as a whole.

That the individual makes a little personal sacrifice for social good is proper even in normal times when the country needs the individual's sacrifice in the form of his wealth, his mind and even himself for the safety or progress or welfare of his country. Does he not get his dear sons recruited in the army when the country is attacked by an enemy and, thus, does he not put their life in danger? Does he not offer all that he has and even his ornaments for the noble task of defence of the country and for routing the enemy? Not only this, but he surrenders most of his money, clothes and provisions for relief to flood-stricken people. He discharges his duties towards those who suffer on account of earthquakes and other calamities. So, when he makes such sacrifices as per the gravity of the situation, is it then proper for any sensible man to indulge in his conjugal habits or even talk about them in these times of population explosion and hence dire need of *Brahmacharya*? Now, when the enemy, called sex-lust, has crept in surreptitiously and has, as it were, invaded man's mind in a manner not obvious to others, disrupting severely the country's economy as a virtual military blockade does, is it, I venture to ask, in any way decent to think of conjugality, particularly when he professes intense love and patriotism for his country? Does it not amount to riding on the wave of sex-lust, while bugles are calling people to arms, when the country's freedom is in peril or the people are faced with a calamity? Wouldn't his behaviour be a form of hostility to one's own motherland? To side with sexuality, which is, at the present moment, the country's bitterest enemy or Enemy Number One, amounts to a serious breach of duty to the nation, nay the act of highest treason or even betrayal.

That he who has been brought up by the country, whose body is made of its soil, who has been nourished by its culture and civilization, now when there is the problem of over-population, claims his conjugal rights, proves that he is ungrateful to his country. The country has brought him up, fed and nourished him, offered its soil to make the physique and, forgetting all this,

if he, at the time of the country's direst calamity, indulges in claiming his conjugal rights, then he surely does so unabashedly. He is not only dismally ungrateful but makes fun of himself by singing his favourite song of sex-lust out of season and out of tune.

We should never let ourselves forget that every right carries with it certain responsibilities. These two are linked together like the two sides of the same coin. They cannot be separated from each other. In order to discharge our debts to our ancestors, to our country and particularly to God, the Creator of the righteous and viceless world of *Satyuga,* we should consider it our prime duty to recognise thoroughly that this right is not the right thing but a vice, a despicable thing, an evil or a sin, whatever sensual people may say.

### No real and lasting social service without Brahmacharya

Now-a-days, people are engaged in one kind of work or another which they call by the name 'social service'. In almost all countries, individually or through associations, millions of people are engaged in providing relief to those who are affected by the prevailing, (and it appears never-ending) poverty, unemployment, starvation, diseases, injustice, oppression and also dearth of housing facilities. Someone has set up a Women's Association through which he or she is engaged in putting a stop to injustice towards women or to any other form of persecution to which they are or may come to be subjected. Another man is busy in arranging facilities, means or where-withal for the impoverished and the impecunious people. Thus, there are many institutions and numberless social service volunteers to help the afflicted tide over their sufferings. Government servants and leaders are associated with this kind of social service, because they are trying to solve the problems of society. Besides these, there are workers in other spheres of activity and they too are known as social workers. There is one thing to note in respect of these workers.

And, that is that no one can really help to reform society and to accomplish its welfare in any remarkable manner without observing Brahmacharya and without being chaste. Without chastity, he cannot be a suitable and successful worker.

For example, Mahatma Gandhi, of his own accord, took the vow of chastity and observed it and, as a result of it, his moral and mental strength, his firm convictions, greatness of his character and his dealings reached such a high level that, without regard to the extent of their individual difficulties, millions of people were ready to put in all their substance, and sacrifice even their lives for the noble cause he worked for. And, the day came when they succeeded in hoisting the flag of freedom in India, their dear country. And, people rightly called this social worker a Mahatma (a great soul) and, by many, he was endearingly named Bãpu Ji (the father of the nation). It is clear, therefore, that if he had been engaged in reproduction, he would not have come to be called Bãpu Ji by millions. If he had been engaged in increasing his family which is 'only a narrow sphere and had to be worried over the care of his family, he would not have had the initiative or the time to lead the nation, nor identify himself with the common man, nor be able to inspire the masses with the oneness of their welfare with his own. Mahatma Gandhi has himself confirmed this view in his writings. In one of them, he has inscribed, or engraved, as it were in stone, the great truth that he, who does not observe Brahmacharya, cannot be really non-violent, nor can ever rise to heights of universal love, or look upon all mankind as one's kith and kin. He cannot do real service to society. He has gone deeper and said, "Without *Brahmacharya*, independence is like a toy mango which is hollow within; though from the outside it is beautiful to the eye, but, in reality, sapless." We should better quote him further here: "If we look at it from the, standpoint of *Ahimsa* (non-violence), we find that the fulfilment of *Ahimsa* is impossible without utter selflessness. *Ahimsa* means Universal love. If man gives his entire love to one woman, what is left there

for the entire world besides?" It simply means: "We two first, and the devil takes the rest of them:" As a faithful wife must be prepared to sacrifice her all for the sake of her husband, and the faithful husband for the sake of his wife, it is clear that such persons cannot rise to the height of universal love, or look upon all mankind as kith and kin. For, they have created a boundary wall round their love. The larger the family, the farther, are they from universal love. Hence, one who obeys the law of Ahimsa, cannot marry, not to speak of gratification outside the marital bond". *

Besides Mahatma Gandhi; we have observed in the lives of other leaders and social workers that the respect they commanded and the solid work they put in rose in excellence according as they receded further and further away from sexual relations. Reason also makes it clear that if a social worker does not observe continence, his service cannot remain untouched by partiality and, naturally, by defects, because he would consider his children etc. to be his own and those outside his narrow circle to be comparatively aliens. Being involved in his individual relationships, he cannot judge things impartially and correctly, because his standpoint is not spiritual but purely physical. Because of his attachment to his children, he cannot succeed in imposing curbs on them. He cannot admit openly, let alone exposing their faults if they do any thing unsocial and irregular, because he lacks the force of character. Not to go very far back in time; the history of modern times of only the last two or three generations bears witness to what has been said above. Who does not know about how in Nehru's time, the Chief Minister of a State, had to resign his office because the Enquiry Commission that investigated his case concluded that during his Chief Ministership not only his children had obtained undue favours but also he himself had shown partiality for them in the affairs of the Government. And, of the most recent times, about which events have demonstrated that

* *'The law of continence, Brahmacharya, page 54.*

what people called partiality toward her own beloved son by a Prime Minister became one of the factors; instrumental in her defeat at the hustings. It is but natural in Kaliyuga for anyone to have partiality or attachment to a lesser or greater extent, towards those who are born to him by means of sex-indulgence. Consequently, he does not consider people in general to be as near him as his own children, his wife or his near and dear ones. This by itself stands in the way of the fullest discharge of social service. On the one hand, much of his time is spent in the discharge of his responsibilities at home and he is consequently worried, very often, and, on the other hand, his friends and relatives continue to exercise pressure upon him in several ways, as a result of which he finds himself lacking in courage enough to transcend these pressures. When we take the case of the country's fight for freedom, we find that those leaders and social workers who gave up sexual relations, did succeed in doing solid work without fear or favour. Those real friends of the nations had no personal axe to grind, no interest in accumulating wealth for themselves nor any worry over the assembling of dowry for their daughters or sisters. They heard no voice of their young children to draw their attention away from social service, nor were they plagued with anxiety to arrange to meet the needs of their wives. Therefore, they fought earnestly and fearlessly the fight for their country's freedom. They were wedded to the cause of freedom, and regarded all people, both men and women, as members of a vast family made of brothers and sisters.

They considered their work a duty to one and all. Those, who had got involved by marriage before they entered upon this struggle, freed themselves from these emotional and other involvements. Partners in life as they really are, their wives worked shoulder to shoulder with them to snap the ties of bondage and all this without ever getting bogged in sexual indulgence. So when these brave soldiers of the nation were ready to sacrifice all they possessed for Bharat's sake, could we not sacrifice "this very

ordinary feeling for sex at the altar of the country's freedom?

History is witness to the fact that all people were ready to face the bullets and *lathies* (sticks) of an alien Government and to court imprisonment and to eat bread mixed with grit. They did all they had to do to secure independence and not only got even their property attached, by the British Government but also risked the gallows so that their countrymen would breathe the free air of independence. Can we not, therefore, for the sake of the country's true freedom and true sovereignty; and to remove the misery of poor weeping children and to save the people from dacoits, observe *Brahmacharya* for the coming few years? Does one think that the fight for independence is over and we have accomplished real Swarajya? Does one think that Ram Raj has come? No. That cannot be as long as there are people, millions as there are today, who are screaming in agony or are addicted to corrupt ways or are still trapped in Ravana's prisons. The rule that we have now secured is still nominal in that the people are still thirsting for peace and happiness. Women are still chained to old superstitious ways. Not yet do we see the refreshing cascades of brotherhood and love: We are not yet in the fields of clover. There is neither peace nor plenty. Even today we are under a heavy foreign debt running into trillions of rupees and still ask for this or that kind of aid from foreign countries. We have still to be trying to produce food and wealth to meet the need of millions who live below the poverty line. In other words, we are still indigent. In short, true *Swarajya* we shall have only when, we abstain from *Kãma* or sex-lust and God guides us and every mother's son of us observes complete non-violence in the form of. *Brahmacharya* which keeps one from murdering others by means of sex-lust.

Countrymen, young men and women, dear children of Bharat, don't you hear Mother India's warnings? Be chaste, observe Brahmacharya and thus keep her stainless. You who offer flowers at the *samãdhi* of Bapu Gandhi, listen to him that, as yet,

his desire of attaining real *Swarajya* is not fulfilled. In order, therefore to fulfil this desire of his, be chaste to ensure establishment of *Swarajya*. Devotees of Shri Krishna and other deities, open the 'inner' ear and hear him/them telling you that your devotion will bear fruit only when you obey God's commandment to be chaste.

Make your mind a temple and remove from it all trace or image of *Kãma* or Cupid and put Shri Krishna's image in it. Worshippers of Rama, wake up and ask yourself whom you worship? Should you be Rama's and yet take to *Kãma* the moment after? Do you want to continue to be a *Bhakta* without constancy or sincerity, only to alternate God with sex-lust? You want to chant Rama's name in the morning and have *Kãma* to lord over you in the night? Man has segregated his home from the temples of worship so that he may indulge in sex, which, in other words, means he does not mind his home becoming an unholy place. Why should a wise man make his home—sweet home— as if, a place of socially or legally sanctioned prostitution or a place of moral and spiritual fall? He, Whom you invoked to make you holy, has come to make this world a holy shrine! Can you not, or will you not, co-operate with the Redeemer of the sinners, the Supreme Father, the Holiest of the Holy, by abjuring this degrading vice for the sake of the fulfilment of His grand desire for re-establishment of real *Swarajya* and that too for your own supreme welfare?

It is said that when Babar, a Mughal king, observed that his soldiers were losing the battle in India, he addressed them saying, "Soldiers and warriors, young men and fearless men, we shall, with God as witness, swear that as long as we do not unfurl the flag of victory, we shall not even touch wine. Therefore break your cups and goblets, and do not rest till you have won! Allah-ho-Akbar—God is great!"

So, when we have determined to defeat Sex-lust and his cohorts, and have firmly resolved to free our country from Sex-

lust which is our sworn greatest enemy, God, Who is the Supreme Soul, commands us to break the cup that contains this poison—the strongest of all poisons. Do not think of its blandishments, but swear that we shall not rest till corruption; sin and vices are wiped out; Does a soldier ever think of sexuality when he is defending a trench while cannon and guns are roaring all about him? At that time, the true sons of the soil are prepared to lay down their lives to protect the good name of their motherland. Before they enter the battlefield, they take a vow, with sacrifice writ large on their forehead and ready to do and die, the vow that they will sacrifice their lives for the protection of their motherland, offer their blood to the very last drop and maintain her freedom at all costs. They endure the biting cold on snow-clad peaks of mountains and unbearable heat in the corners of vast deserts where not a drop of water is there to drink to slake one's thirst. So if we have true love for Mother India or Mother Earth, if we are loving and faithful children of God, if we are truly the warriors of purity, can't we find the moral strength and will-power in ourselves to abjure indulgence in order to keep our land and our cosmos safe from impurity? If we can't do this, it is plain that we do not really wish for real Swarajya, and wish only to slake the thirst of millions of countrymen by the mirage of a good future! Then, God alone will protect us!

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